The Pastor

JUNE ◆ NINETEEN FIFTY THREE

The Pastor

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THE COVER: One of three portraits of John Wesley painted by Frank O. Salisbury. This month (June 26-28) in Philadelphia the World Methodist Convocation on Evangelism marks the 250th anniversary of the founder of Methodism. Photograph courtesy of Methodist Prints.

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slants on the secular

By JOHN O. GROSS

ARTHUR MAYER in his new book, *Merely Colossal* (see *Washington Post,* Feb. 24), has this to say about good pictures as a result of his experience in showing them.

"If a large portion of the public really desires pictures with greater intellectual, social or artistic content, it can get them quickly by acting in the only fashion that any business enterprise, whether it makes pictures or pretzels, can understand. It can make them profitable.

"In my thirty-odd years in the business, the American people have had plenty of opportunities to support such pictures and have, with disheartening frequency, failed to do so.

"Although I have helped to import many of the finest pictures brought into the country, I was able to maintain this activity only because I was simultaneously operating the Rialto Theater, which consistently showed the worst. The profits on the bad pictures enabled me to stand the losses (or, to be more accurate, the lack of profits) on the good ones. Most of the highbrow critics of the industry are incorrigible optimists because they write and speak about the demand for 'mature' films. I am a mild pessimist because I have invested my money in them."

While the statement is in itself disturbing, it is also confusing. The moving picture industry has not cared about grading the taste of the American people upward. In fact, none of the media dealing with the making of culture, movies, radio, or newspapers, have been greatly concerned about lifting upward our culture.

In a series of notable articles dealing with the common man, the *Saturday Review* (Jan. 10 and Feb. 28) states that "we are the first civilization in which the canons of taste are laid down by the majority of the inhabitants of a civilization that has largely had its roots with its traditional culture cut and is busy manufacturing a new culture, with a speed and universality that modern technology alone makes possible." The writer in the February 28 issue further contends that "the artist, the musician, the author must compete unaided . . . with Joe DiMaggio and Joe Louis, with Danny Kaye and Marilyn Monroe."

It is fortunate in this country that the "common man" has had such wide opportunities. He may go "from a log cabin in Kentucky, from the wrong side of the tracks in Kansas to the White House . . . from Fisherman's Wharf in San Francisco to supremacy on the baseball diamond, from the Negro slums of Detroit to the boxing championship of the world." As far as America is concerned, there are no inaccessible heights. But, after saying that, there ought to be some standards established to help lift the taste and tone of this generation.

A FEATURE writer in *Look* (Feb. 10) opines the rise in the cost of books in America. Citing from a browsing experience in a bookstore the cost of some desired volumes as reaching upwards toward $10, he raises the question about what will happen to our reading habits if the cost of good books becomes prohibitive. It is a question of concern.

On a recent trip to South America I was impressed with the number of bookstores and their apparent prosperity. Most of the books are inexpensively bound, paper or cardboard, but the fact is they are printed and placed within the reach of South American pocketbooks.

The wide circulation of the small paper-bound books in this country augurs for making good reading accessible. A library ought not to be a storage place for books but a distributing center. Books ought not to be printed solely with their lasting qualities in mind; some are very transitory in value. The mission of a book is to get a message across—not to decorate a shelf.

IN THE January 13 issue of *Christian Economics* there is a moving article by Conrad N. Hilton, president of the Hilton Hotel Corporation. He tells about attending a White House conference where there were exhibits of new guns, improved tanks and artillery with atomic warheads, giant airplanes, and other instruments of destruction. He said the group attending was asked to have faith in the ability of America to design and produce these weapons and assured us that they would be available in big quantities in the next six months.

Mr. Hilton indicated that the sight did not encourage him to have faith in America's future but he did believe that America could have a future if it would rediscover the power of prayer. This, he felt, was the other way out rather than through instruments of destruction.

His statement we quote: "We have been like a child who has lost his father's hand in the traffic of a busy crossway. The noise and confusion frighten him; he is lost; he is in terror. Then, suddenly, he sees his father. He rushes to him, takes his hand and all fear is gone. We are like that child. We are lost in a terrifying confusion of events. And we can never know peace and have confidence in our hearts until once again we find the hand of our Father who is in Heaven."

With all this we most sincerely agree. We wonder, though, what might happen if some big businessmen such as Mr. Hilton would take the lead both in practice and preaching in bringing America back to God. This would involve, if Mr. Hilton were to do it, some shifting in plans at the hotels he operates.

If he were to put up signs in the cocktail bars and liquor stores connected with the hotel indicating that only people who are morally disciplined can have access to God and, therefore, these places must be closed, he would make an imprint on the life of America. If he would tell those who are responsible for conventions that he would expect them to behave themselves in manners becoming Christian gentlemen, he would again send thousands of people to thinking about their moral obligation.

We have had far more calls to go back to religion than we have had to practice religion. The practicing of religion will bring power through prayer, not prayer in abstract, detached from practice.

Methodism in Southern Asia

These excerpts from the Episcopal Address [1] to delegates of the 1952 Central Conference of the church in Southern Asia provide a report on India and Pakistan, and on some of the social problems there in relation to the Christian mission.

ALL OVER the world religion is confronted by new ideologies, and the validity of every historic creed is questioned. Man's ability to harness natural powers and his conquest of natural resources, have led him to dismiss God from his thinking. But when once religion is banished from man's mind it refuses to remain a vacuum. When he ceases to worship God, he begins to make other gods out of his imagination. New ideologies take the place of religion, and men begin to transfer to them something of the passion and power of religious beliefs. The day when the Christian faith was regarded as in conflict with non-Christian religions is past into history. Today there is no frontal attack upon Christianity from non-Christian religions. The other religions may enter into competition with Christianity but they show no sign of coming into a sharp conflict with it. Christian and non-Christian faiths today face a common enemy in atheistical materialism as seen in the ideologies of Secularism, Humanism and Communism.

These have either superseded or disturbed religious faith in the hearts of many of the rising generation in every land, and no presentation of the Christian-world-view will appeal to them unless it has taken fully into account all their implications. Therefore, it is necessary for the Church to come to grips squarely with their doctrine. . . .

Racism

Our survey of the un-Christian Ideologies which surround the Church today will remain incomplete without some reference to Racism. It is difficult to classify it with any of the materialistic or atheistic forms of Philosophy. For though it is declared to be opposed to Christianity by a host of Christian thinkers, yet a good many Church members and others who identify themselves ardently with the Christian religion are among its followers. It is a modern superstition and its distinctive feature lies in the assumption of the inherent racial superiority of certain races, and consequent discrimination against other races. Racism denies the Christian teaching which makes all persons children of God, and mars the brotherhood of man. It destroys the democratic ideal of equality of opportunity for all. Its practice imperils security, order and justice. No argument either based on the teaching of Christianity or on principles of humanity can be given in defense of race discrimination. We, therefore, as members of the Church of Christ re-affirm the stand that we have always taken against it.

Racism has assumed sinister proportion in S. Africa since 1946 when the Government of the Union passed the Asiatic Land Tenure and Indian Representative Act. . . .

The observations of Bertrand Russell in this connection are very pertinent. "In the Dominon of South Africa, . . . the present Government is engaged in reviving ancient tyrannies and injustices, although, by doing so, it is leading the educated Negro throughout the world to seek in Russia the only hope for his tortured race—tortured by the very men who proclaim their Christianity and idealism in opposition to the heartless materialism of the Soviet regime. Alas, the enemies of the wicked are not always virtuous."—*New Hope for a Changing World*. P. 99.

We, therefore, take this opportunity to protest against such discriminatory legislation in South Africa, and condemn it as contrary to the principles of Christianity in particular and, those of humanity in general. We stand unitedly with our Government and all groups in our country in opposition to the practice and theory of the innate superiority of any race. . . .

Point Four Programme

It was with the object of helping underdeveloped nations that President Truman sponsored and succeeded in introducing the Point Four Programme.

Through this programme the Government of the United States of America is co-operating with thirty-three countries in non-military economic assistance. Under the agreement signed by Mr. Jawaharlal Nehru and Mr. Chester Bowles, on behalf of their respective Governments India alone is receiving from the United States of America a contribution of fifty million dollars. The Government of India is contributing a similar amount in rupees to be deposited in a Fund called Indo-American Technical Co-operation Fund. It is estimated that the total amount available for the Programme will be in excess of one hundred million dollars or about Rs. 50 crores.

The projects under the programme are co-ordinated with the Five Year Plan of the Government of India, and the Fund thus available will be administered in close co-operation between the Central and State Governments. We note with satisfaction that of the projects financed out of this Fund, increased agricultural production has top priority and is classified under eleven different types of activity.

Community Projects Programme

An important part of the activity is the Community Projects Programme which is to raise the living standards of India's 500,000 villages. This is to be accomplished by the creation of some fifty rural-urban development areas, each comprising about 200,000 people in nearby 300 villages, most of these being located around the new River Valley Projects. Through this effort people living in rural areas will be helped to learn better agricul-

[1] The Episcopal Address was delivered in Bangalore, January 7, 1952, and signed by Bishops J. W. Pickett, Shot K. Mondol, C. D. Rockey, and John A. Subhan.

tural methods, wipe out malaria and smallpox, banish illiteracy and bring their whole area up to a higher level of economic development. . . .

The Five Year Plan under the Technical Co-operation Administration of Point IV Programme when completed as it is now envisaged will greatly help to banish hunger, want and human misery from India. We welcome these schemes and in passing we observe that these activities as undertaken with the U. S. aid are indicative of the generosity of the people of America, and testify to their sincere desire for peace. We cannot fail at the same time to recognize that for the last 90 and 6 years the churches in America have helped our church in India to render similar types of ministry, though on a humbler scale, in the villages of India. We trust that our church as a Voluntary Agency will continue this ministry while at the same time remembering the urgent task of proclaiming the Gospel of the good news of Jesus Christ.

India Since Independence

The Union of India and the Dominion of Pakistan were a year and a half old when we met in sessions of the last Central Conference at Jabalpur, and the dominant note then of our Episcopal Address was the New Day and its new prospects. Naturally so, as then we stood at the dawning of a new era with all its promises of a great and bright future. Since then the Republic of India and the Dominion of Pakistan have passed four years of their existence, each year adding more to the stability of their respective Governments, and effecting greater solidarity among their people and winning in an increasing manner the confidence of some and admiration of others among the ruling nations of the outside world. . . .

The ties which now bind these two nations in the fellowship of one Commonwealth are far stronger than the bond of imperalism which had bound India to England. . . .

The ideals as set forth in the Constitution of New India, and the progress she has made since her independence inspire us with confidence in the future of our Christian enterprise in the country. Under such conditions the Church can move forward. Therefore, we now turn our attention to our Methodist Church itself. We must know her as she has functioned under the changing conditions, so that we as her members can work more effectively in spreading the good news of the Gospel of Jesus Christ.

The Methodist Church in Southern Asia

Four more years and our Methodism will reach another milestone of its advance in Southern Asia by completing a record of one hundred years of its activities, which will form a story of a continuous play of Divine forces working in co-operation with human strivings to build up a great church out of the teeming millions of this sub-continent. Ninety and six years have passed since the seed of Methodism was first sown in India. It had a beginning like that of an acorn which falling from a branch of some great oak tree, rolls along the rocks and rifts, and finally finds a shelter among the drifted accumulation of decaying vegetation, but a hundred years later it has grown into an oak, producing in turn a forest of oaks. . . .

Its material progress has been accelerated by income received from the generous giving of the churches in the United States. But no church can be considered dynamic and vital which fails in the obligation of supporting its own ministry, and so it is with a sense of gratitude we note that in the stewardship of money the church has shown progress, for in 1948 it contributed over Rs. 416,000 an increase of almost a lakh over 1944 and this quadrennium will provide far greater increase. Its material progress is also indicated in the numerical strength of its Institutions. It has 850 preaching centres, 250 churches, 21 hospitals and dispensaries, 575 Primary Schools, 7 Junior and Senior High Schools, two Senior and six Intermediate (Junior) and 4 Teacher Training Colleges and two Theological Colleges and Seminaries. It has work spread in 12 major languages of the country. The over 550,000 Methodists are ministered to by 400 ordained Indian pastors, and 2,750 teachers and local preachers. . . .

We gratefully note as expressed long ago by Bishop Thoburn that "our spiritual progress has fully kept pace with our material and numerical growth." The goal of our ministry has always been and it always will be, the transformation of lives, often blasted under the tyranny of sin and superstition. Methodism from the beginning everywhere has worked great spiritual upheavals pressing men and women onward to God. It has always proved to be a sublime organised force of spiritual regeneration, growing and self-propagating. Moral results cannot be tabulated in statistical forms, and consequently no mathematical figures can tell the real good Methodism has done in India and Pakistan. . . .

We express our appreciation for the provision made by the Board of Missions to send special short term missionaries known as I-3s in India and P-3s in Pakistan. It was in 1949 when the first group of young men and women came out. . . . They so won the admiration of the people among whom they served that there is a demand for another group of I-3s and P-3s to carry on the work which they acceptably began. . . .

Church Union

We stand for union with other churches. Indian Methodism has always co-operated in every scheme of Church Union that we have been invited to join. In the Central Conference in 1939 the Episcopal Address stated: "The desire of our church for Church Union has been clearly stated by successive Central Conferences." The last Central Conference dealt with the subject at such length that the topic occupied the largest section in the Episcopal Address, and also received a full report on Union. In accordance with the recommendation of the last Central Conference the Commission on Church Union was continued, and our representatives accordingly have served on the Negotiating Committee of the Round Table Conference.

The subsequent meetings of the Negotiating Committee of the Round Table Conference have made great advance in overcoming several barriers, and especially those which con-

cerned the relationship of the uniting churches with the churches that they are now in communion with. . . .

The Crusade Scholars

The programme of sending some of our consecrated, progressive and qualified young people has now been in progress for over 7 years, and we rejoice to hear that the funds necessary to continue it from this quadrennium are part of the askings from the Week of Dedication funds in the United States. It will be interesting to see how many of these Crusade Scholars are here with us in the Central Conference as delegates, or visitors. It will be noted that increasingly leadership in different phases of the activity and programme of the Church [is] being taken by the Crusade Scholars. Several of the pastors of our leading influential Churches are from the Crusade group. Principals of Colleges and Schools (for boys and for girls), Doctors in Hospitals, Leaders in Social Work, Professors in Theological Colleges and Schools, and so it goes. The Church is very much the richer for the experiences that these young people had in the States, and very much the stronger for the leadership they are giving Methodism in India. Our gratitude is due to the Board for the inception of this program and for its continuation as a policy for this quadrennium. . . .

Our Missionaries

God has singularly blessed the ministry of the Methodist Missionaries in India, Pakistan and Burma. Some 96 years ago they came to our land, and planted the seed of the Gospel which soon grew into a Church forming a part of World Methodism. From the time that the Methodist Church in India was founded every Missionary sent to this country has laboured not as an outsider but as its member, enjoying no more privileges and rights than the national members of the Church. They always laboured side by side and shoulder to shoulder with their national comrades in the preaching of the Gospel. Nay, more, they have gladly yielded the place of leadership in districts and conferences, whenever a capable suitable national has been found taking it over from then. American Missionaries today are found doing their work not only under national superintendents. Today it is the voice of nationals that largely counts in the conferences and committees. This is not something which has just happened but it is a result of the conscious efforts of our Methodist Missionaries themselves. They have worked towards it by making the indigenous Church the central focus of their missionary strategy and thus Methodism is among the leading Churches that stress Indian leadership. . . .

Evangelism

The present day emphasis on Church membership rather than on conversion or the experience of new birth is not in keeping with the spirit and character of Methodism. The Bishops in their Episcopal Address to the Last General Conference state, "This advance leads us not only to seek new members but to bring every new communicant into a deep and growing sense of the richness in Christ. The best part, and perhaps the most important part, of evangelism cannot be put into a statistical table."

The urgency of a successful programme for evangelism becomes evident when we remember that in the present world crisis the struggle is not so much for the conquest of territories, as for the possession of the human soul. The church in the present conflict cannot afford to neglect her primary task of preaching the Gospel to every creature within her reach. Our Church needs missionary aggressiveness, and a triumphant evangelistic programme to carry forward the evangelization of southern Asia.

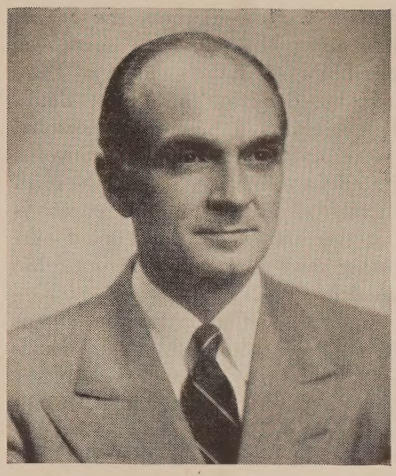
With the changing of the circumstances the methods of our evangelism need to be readjusted. The Gospel that is preached is to be put into action. For the success of our preaching in the last resort depends on the Christianity that is proclaimed in the expression of the new type of life by the people who profess to practice it. In our Hospitals, Schools and Colleges one must show our Gospel in action. The Christian family life and Christian homes have to play an important part in the presentation of the Gospel to the people. Therefore any effective program of Evangelism must include the deepening of the spiritual life in our institutions and homes. Even our revival meetings need to be rescued from shallow excitement. It will be our care to see that they not only bring comfort and joy to the Church, but also impart strength and dignity to it. A true revival will be a blessing to the community by reforming and transforming it. It will be also a blessing to our homes by deepening the religious life of the household. . . .

Looking to the Future

Seldom in the history of Christian progress has the Church been called to a task so great and difficult as today. Mighty revolutions and counter revolutions are shaking the continent of Asia. The people who only till recently bore a passive attitude towards the ills of life and believed in the philosophy of resignation, are alive and awake, and stirred by new ideals and aspirations. There are movements everywhere for a complete transformation of the existing social order, habits, standards and beliefs. The church alone has the Gospel which gives meaning to life ennobles character and makes men sons of God. It is the obligation of the Church to be aggressive in spreading the Gospel and making it effective in the life of man. So let not the Church succumb to the temptation of thinking that she has done all that is necessary when she has succeeded in keeping her institutions open, and her organizations functioning. Such an attitude will blind her to the opportunities which surround her. The spiritual crisis in Asia is a call to the Church for a new and daring enterprise. So let us arise and work looking forward to the opening of a new chapter in God's History, for we may be the men He is waiting for to carry forward His purpose here on earth. It is not so much by plans and ideas as by personalities that God works out His purpose in human history and sets the world forward. . . .

Reclaiming Inactive Members

By E. G. HOMRIGHAUSEN



Thousands of church members never attend worship or class meetings, and this is largely due to the churches' lack of concern about them, says the Professor of Christian Education, Princeton Theological Seminary. A leader in the World Council of Churches, he mentions five specific ways of dealing with the problem of inactive members.

ONE of the aggravating problems facing Protestant churches in our country is that of the inactive or absentee member. There are hundreds of thousands of church members who seldom if ever attend church worship, study classes, or meetings. Many church people have moved to new communities but they have not put in an appearance at the nearest church of their choice. They either are taking a "vacation" from church duties, or they have never taken their relation to the church seriously. In the state of Washington, perhaps 23 per cent of the population belongs to any religious group. Surely, the majority of Washingtonians are not irreligious; they must represent for the most part church people who have moved to that state.

Church attendance is not as high as we may be led to think by evidences of a renewed interest in religion in our time. It is doubtful whether the average attendance at Protestant churches is more than 33 per cent of the membership, if that high. To be sure, any pastor knows that perhaps 10 to 15 per cent of the membership of the church he serves cannot attend Sunday morning services, even if he has two services. People are kept away for reasons of work, age, children, unexpected duties, and illness. Even so, how shall we account for—much less be satisfied with—this appalling failure of Christians to take the church seriously?

Most of the denominations have carried on nation-wide evangelistic programs. No doubt, this effort has increased the memberships of the churches until today possibly 56 per cent of the population of the nation belongs to some religious body. But of what value is all this statistical growth if the results are not being conserved, and if those who have individually committed themselves to Jesus Christ are not implementing their faith in corporate loyalty and action?

As a pastor, I appreciated the "welcome wagon" services of the local business people. In this way, I was always able to locate the strangers of our denomination who moved into our neighborhood. The service was supported by all the churches of the city. The Roman Catholics withdrew after a time because, as their spokesman put it, "we do not need this service. Our Catholic people upon moving to a new locality, by and large will be found in the nearest church the Sunday after they arrive. Perhaps 5 per cent may be rather lax in their relation to the church, but we can count on 85 per cent loyalty." Far be it from me to agree with the church-centered Christianity of Roman Catholicism, but here is an example of personal Christianity that takes the church seriously. Protestantism, too, believes in "the holy catholic Church"!

How shall we tackle this problem? The first approach seems to be that of finding ways and means by which individuals and families that have moved may be integrated into churches in their new locations. This can be done through pastors who are not afraid to lose good members to other churches—and perhaps to churches of other denominations, if need be. Fundamentally, this is a pastoral responsibility of the church that must not only seek to win persons to decision and commitment, but also shepherd them into a growing Christian discipleship! Decision and commitment are not ends; they are but beginning of something that continues throughout a lifetime.

The Presbyterian Church in the United States of America seeks to relocate Presbyterian members through a central office in its department of evangelism. Thousands of names are received and sent out every year in order to keep members actively related to the church. But, there is a limit to what letters can do; pastors and people must follow through on them. It is still true that many pastors would prefer to keep members on the local church roll for financial and statistical reasons than give them up to another church. There are still church members who prefer to maintain their memberships in ancestral church homes rather than to transfer to a church that is composed of utter strangers.

This problem, however, is not merely a matter of keeping church members on the active roll of some church; the problem of conservation is related to the nature of the church as a pastoral community. If the "priesthood of believers" means anything, it means that church members should be mutually concerned about their spiritual welfare. It ought to be just as important to hold members to an active and growing Christian faith and life as it is to win them to a crucial decision and commitment concerning Christ.

Jesus prayed in the garden of Geth-

semane for those whom the Father had given him. He must have been terribly hurt by the conduct of Peter and the defection of Judas. Paul's letters reveal a passionate personal concern to help and hold his converts. Parents are concerned about the birth of their children; but what parent is not even more concerned about nurturing and guiding them into the good life?

Churches will do little about absentee, inactive, or "reserve roll" members until they become concerned about nurturing and guiding them into the good life?

The best way to deal with this problem, however, is to be far more careful about initiating persons into the Christian fellowship.

1. Evangelism is intended to make contact with the non-Christian and confront him with the claims of Christ. Evangelism cannot do everything; but evangelism must work with the other ministries of the church in nurturing the newly-committed Christian into spiritual maturity.

There are differences of opinion about how evangelism should be done. There are some who believe that prospective Christians ought to be invited to the fellowship of the church before they are asked to make a decision for Christ. The church, they maintain, is the evangelizing agency. A decision gained in private or in the home is incomplete; in fact, it may give the false impression that one can be a Christian apart from fellowship in the church.

There is much truth in this contention. Whatever position is taken, it must be maintained that the decision to become a Christian dare not be divorced from the individual's relation to the church. It is impossible to be related to Christ without being a member of his Body, which is the church.

Evangelism must become even more church-conscious and church-centered than it now is. Perhaps our historical emphasis upon a sectarian type of individualistic evangelism has helped to create the mentality that church is an extra to the Christian faith, and that it is not integral to Christian discipleship.

2. Further, training for church membership needs to be greatly improved. There are some who say all that is necessary to become a Christian is to profess faith in Jesus Christ as Lord and Savior. This is all that the New Testament requires, it is argued. True, but what about understanding the deeper meaning of such a profession? Surely so important a matter as life-decision that involves one's destiny ought to include serious preparation as to its meaning.

There are some who maintain that this training should come *after* one is admitted to the membership of the church. Others say it should precede the act of initiation. Churches differ in their practices on this matter. However it is done, it must be done, and some would insist that it be given *before* a public profession is made so that the individual might better understand what he is doing. Needless to say, the public profession of personal commitment ought to be made significant.

3. Again, initiates into the membership of the church ought to be given a clearer understanding as to the nature of the church. All too many church members regard the church as an institution that they join, to which they contribute, and to which they come for certain ministrations.

This is an utterly false conception of the church. It makes the church something apart from the Christian that he patronizes as he wishes or has need. On the contrary, while the church is God's creation and it is prior to the individual's faith, the church is also *people*. One joins the church as he enlists in an army or a fellowship. He is a part of what he joins. The church building is only a *place* used on occasion by the real church, which is a community of people. One is always *in church* even when he is not in the church building. This conception is more readily understood by Christians whose church buildings have been destroyed. They know the church as a fellowship; they need it and it needs them.

4. Another way this problem may be attacked is by providing members in the church with adequate extra-Sunday activities. Often the church pursues a prospect with all the ardor of a suitor wooing a maid, but after it has him in the fold, it forgets all about him. It takes him for granted! Surely, if a church is more than a sanctuary that is used on Sundays, it ought to provide a variety of activities and groups for its members.

There are problems to study, projects to be done, and jobs to be accomplished. There are classes to teach, people to visit, and committees to plan and administer the church's work. If the church is a miniature Christian *culture*, then everything of interest ought to be brought into captivity to its loyalty to Christ.

Pastors often say that their most difficult task is to give new members something to do *in the church*. But there are not jobs enough in any church to give to its members! Let people make jobs for themselves by establishing interest groups. But more —let the church help Christians to see that *their daily jobs* are to be regarded as Christian vocations. Christian work is not just work around the church, important as that is.

5. There is one more approach to be made to this problem. Many persons—men in particular—think of the church as something isolated from daily life. They leave the world, so to speak, to go to church. There seems to be no relation between daily life and work, and church life and work. The one is "religious" and the other is "secular." There is a cleavage between the world for which the church stands and that for which the world stands. Perhaps a great many church members do not recognize this difference fully, but they sense it nevertheless.

It may be that church membership means so little to so many church people because it does not seem to be related to daily living. Relation to the church is like an attachment to an heirloom or an inherited custom—sentimental but not vital and relevant. Church is not going to mean very much to a person who sees it only in this light. We must find ways and means by which the church is understood as the true community in whose fellowship and spirit we are to live and work day by day.

If Jesus Christ loved the church enough to give himself for it, then it must be the most important community in the world of which we may be members.

Training for Rural Ministers

By HAROLD S. HUFF

As the supervisor of the training of rural ministers taking work in the Department of Rural Church at Wesley College, Grand Forks, N.D., and at other extension centers over the state, this writer—a "flying parson"—describes the plan and tells how he directs the field work of these student pastors.

WE BELIEVE that a planned and well-administered program in the local church, under the guidance of a trained pastor, is one of the most effective instruments the Holy Spirit can use. Furthermore, *without* a well-planned local church program, even the Holy Spirit does not so effectively move our communities toward the kingdom.

With these convictions and with a passion to do something about it, some of the conference leaders, agencies, and institutions of the North Dakota Conference a few years ago laid strategy and then went to work. The plan involved use of the facilities and services of Wesley College and the leadership of the Commission on Town and Country Work co-operating with the Board of Ministerial Training and Qualifications.

The Department of Rural Church at Wesley College, organized in 1949, was given the job of administering the plan of training to be offered on the campus at Grand Forks, North Dakota, and at extension centers in the western part of the state. The plan called for the enrolment of ministers in study courses and supervised field work for college credit that would be evaluated by the Board of Ministerial Training, then could be applied toward the completion of the conference course of study.

The idea grew out of the experiences of the faculty who were reading the examination papers for the course of study and developed further in the thinking of the leaders in the Town and Country Commission. Neither student ministers nor faculty were very happy with the individual home study courses. Why not get the men together for discussion and directed study, then go out to their churches to help them put into action a planned program?

For three years now, a series of minister's training seminars for college credit have been offered at Wesley College. The seminars meet weekly on Mondays on the campus at Grand Forks, biweekly on Tuesdays at the Vincent Methodist Church at Minot, and last year, biweekly on Wednesdays at the McCabbe Methodist Church in Bismarck. The extension centers at Minot and Bismarck were fairly centrally located in the Northern and Southern Districts of the conference; even so, some of the men traveled over three hundred fifty miles round trip for the classes.

Set up on the basis of eighteen class hours for one semester's work, each seminar offered two credits for a two hour class session. The curriculum was planned by President Marcus J. Birrell and three members of the Wesley College staff in co-operation with the Town and Country commission and the Board of Ministerial Training. A seminar in Bible and a seminar in Rural Church Administration were to comprise the core of a three year curriculum.

In addition to these, a third seminar of the "practicum" nature emphasizing various phases of the pastor's work was offered. The "third seminars" have been a practicum in Preaching and a seminar in Counseling.

The goal has been to provide more than classroom teaching; rather an in-service training program has been our goal. The classroom sessions would stimulate thinking, sharpen ideas through discussion, and facilitate the planning of programs. The Department of Rural Church Work has endeavored to assist the pastors in applying their "learnin' " through the program of supervised rural field work which calls for putting to work the planned program right in the local charge. The writer, who is a "flying parson," tries to keep up with the

men and their work is flying about the state in his private plane.

A typical Monday class day at Wesley College includes the Counseling for Preaching seminar from ten to twelve in the morning, then lunch together. After lunch, the seminar in Rural Church Administration meets from 1:15 to 3:00, followed by the seminar in Bible from 3:00 to 4:45.

In some cases the long drive home requires the rest of the evening. When needed or desired, a guest room in the Wesley College dormitory is available for two or three of the pastors overnight. Occasionally the men stay overnight in order to study at the library the next day or to counsel with the professors.

The two hour practicum in Preaching (offered in 1951) was divided to allow for an hour's study of sermon preparation practices and methods and one hour for the delivery of sermons each week. Each pastor-student prepared and delivered three sermons on selected texts, topics, and situations. The pastor of First Methodist Church, Grand Forks, co-operated in making available his pulpit as a suitable place for practice preaching.

This year (1952-53) the seminar in Counseling covers five areas: "Building a Theology for Counseling," "Counseling for Marriage and the Family," "Counseling the Physically Sick," "Vocational Counseling," and "The Minister's Relationship with the Professional Worker or Counselor." Each pastor-student prepares counseling case studies from current or past experience to be presented before the class for study and discus-

sion. Professional workers in the fields of social work, vocational counseling, and clinical psychiatry meet with the class to discuss their work.

For the past three years the seminar in Bible has followed a study of the Old Testament prophets, the life and teachings of Paul, and this year, a study of the theology of the Bible.

In the Rural Church Administration seminar, the first course offered in 1950 was "Supervised Rural Church Field Work." Emphasis was placed on parish and community studies to define and map parish areas and the study of community and parish constituencies. From this emphasis, the second year was given to planning the total local church program in order to minister to the entire community as previously studied. This year the seminar has studied the planning of a district- and conference-wide town and country program that would contribute to the increased effectiveness of the work of the local church.

During the first year (1950) the seminars were offered only at Wesley College. Location at the eastern edge of the conference did not make the work available to pastors in the west. In 1951 extension teaching centers were planned in the other districts. This year the center at Bismarck was not continued.

In September, 1950, seven ministers of the Eastern District were enrolled in the two seminars in Bible and Rural Church Administration. The men were enthusiastic. The enthusiasm spread so that out of the total of sixty-seven active pastors serving charges in the conference, twenty-eight or 42 per cent were enrolled for training assistance in 1951.

By this year (1952-53) the training program took another new turn. The Board of Ministerial Training of our neighboring conference in Minnesota also faced the need for assisting their supply pastors in training. Bishop Coors of the Minnesota Area and Walter N. Pilgrim, chairman of the board, urged the pastors of the Fergus Falls District to enrol in the seminars. The stimulus of a small subsidy for travel expenses was provided.

Response to this suggestion brought seven supply pastors from the Minnesota Conference who, with eight North Dakota pastors and one local preacher, made an enrolment of sixteen at the Wesley College classes. The extension class at Minot continued with an enrolment of eight.

The best way to tackle a problem is first to recognize it. A brief study of the annual conference minutes and yearbook revealed clearly the nature of our problem to be training assistance. During the past four years the figures showed the proportion of our ministers who were still at some level of training in the Course of Study to be a large proportion (see figure).

Of the members on trial and in full connection, the proportion who were receiving their training in seminary was also small, but growing (see parentheses in figure). During this four year period there were three, eight, eleven, and twelve, respectively. Furthermore, our problem was augmented by the fact that several supplies and the members were not making progress in the conference course of study. Too many names were listed each year under the disciplinary questions: "Who are *continued* [italics mine] on trial in studies of the first [or second] year?"

The whole thing started with the recognition of this problem—and with a dream in the hearts of the ministers giving leadership in the Commission on Town and Country Work and the president of Wesley College. The dream materialized in 1949 when the annual conference passed the recommendation by the Town and Country commission that a department of Rural Church Work be set up at Wesley College and "the employment of a man to teach applied Rural Sociology in the College, supervise the rural work of student ministers and serve the Conference in the capacity of field man." By September, 1949, the department of Rural Church Work was a fact with this writer, who had just completed his residence study in the graduate school of the University of Wisconsin in Rural Sociology, beginning the work.

Included in the recommendation, which the annual conference approved, was Wesley College's part of a four point strategy: "Courses at Wesley College in rural church work and extension courses to be taught at one or two places in the central or western part of the state. These extension courses would assist Accepted Supplies with the Conference Course of Study and would provide college credit for all who needed it." A second point of the strategy was to correlate these courses with on-the-charge field work.

Each year seems to bring some new development of the program. The year ahead (1953-54) is no exception. Under the direction of J. Richard Spann of the Department of In-Service Training of the General Board of Education, and with the cooperation of the bishops of the North Central Jurisdiction, plans are now laid for two approved supply pastors' schools in this jurisdiction.

Sound training education takes place where people live. For this reason we are now trying to reorient our training strategy to provide for the follow-up program. The extension work of our college ministers' seminars, in this way, may well become an "extension" of the approved supply pastors' school as well.

In partnership with this instruction, we can seek to apply and to direct the working-out of the new ideas gained from the "book learnin' "—on a year round training basis. Our seminars will then become even more closely allied with the supervised field study and on-the-charge training efforts as originally envisioned by the Town and Country Commission.

Year	Pastors & D.S. in Full Connection	Pastors on Trial	Pastors on Trial & Members in Course of Study	Total Accepted Supplies	Accepted Supplies in Course of Study
1949	39	9	14 (3)	17	12
1950	38	8	22 (8)	17	10
1951	43	10	26 (11)	14	7
1952	42	12	23 (12)	15	9

The Annual Church Conference

By HERBERT THOMAS

Lack of interest by the membership of the church in the quarterly conference led the pastor of the Methodist church, Redfield, Iowa, to hold an annual church conference. Here he describes the results of the first such conference.

SOMETIMES a voyage of exploration into the unknown, dark recesses of the Methodist Discipline will reveal new lands of promise. One such journey led our church to the discovery of the annual church conference. This was for a new land that promised a rich yield in democratic procedure, and in the education of local church officers.

We are a relatively small church of four hundred members; an official board of twenty-one stewards and trustees, and a membership on required and optional committees or commissions of about fifty persons. The first and fourth quarterly conferences were not well attended. This was no fault of the district superintendent, nor is the pastor ready to take the entire blame.

Historically our church has been in a rut on the matter of business meetings. They do not hold an attraction to our members; hence they are not well attended. With a potluck supper in the evening or Sunday noon basket dinner, as the case might be, we could possibly persuade twenty-five devoted souls to attend a quarterly conference. Without the festive attractions we might expect fifteen to come and conduct the business of our four hundred members.

Now ironically enough, these fifteen to twenty-five faithfuls who attended the quarterly conferences were the official board members, and the committee members of the church. They were the leaders of the church. They came together annually and heard their names read by the pastor, chairman of the nominating committee. Then they proceeded to accept the report of the nominating committee, and thus cast a unanimous ballot for themselves as church leaders for the coming year. This situation presents a beautiful setup for a self-perpetuating oligarchy. In fact, the procedure has been the cause of churches coming to a place where they become infested with this disease of domination of power by a few self-chosen leaders.

True, the nominating committee had worked hard, and was a conscientious group. But the election was known to a very small percentage of the entire membership, and even a minority group of the church leadership.

This situation led to the trip of exploration through the Discipline. There we found some paragraphs that dealt with the annual church conference. They are paragraphs 196-200 of the 1952 Discipline. At our first quarterly conference last year we asked permission to hold an annual church conference in the spring. The permission was granted.

The conference was to be held during a portion of the Sunday morning worship service. The people heard about it. They knew the conditions of voting membership. The whole procedure was explained carefully by mail and from the pulpit. The effect upon the nominating committee was like a refreshing breeze blowing through a stale room. Their report was going to be heard before a hundred people instead of fifteen.

The time came for the annual church conference. There was no falling off of attendance. There was a receptive attitude of participation in the business of the church. The service of worship was geared to the function of church leadership. The sermon and the prayers were pointed to the seriousness of the responsibility of Christian service to the church. The report of the nominating committee was read. There were two cases in which additional nominations were made and a vote on the particular committee membership was taken by ballot. The new nominating committee was elected from the floor. There was a feeling of belonging to the church and participating in its work.

Then this surprising thing happened. The fourth quarterly conference came as scheduled. This body confirmed the election of the officers and committee members made at the church conference. But the amazing thing was that the attendance was somewhat larger than it had been. There was an added interest on the part of the people in the business of the church. Reports of the church school and the Woman's Society were presented along with other reports of the total program. While there was no overwhelming deluge of enthusiasm, there was a concern for the work of the total program of the church that had not been there before.

Following the meeting of the quarterly conference the pastor helped to spread the information about the leadership of the church. Every family in the church received a complete list of the church officers and committee members as elected by the annual church conference and confirmed by the fourth quarterly conference. Then every officer and committee member received a copy of the duties of this office or committee.

Our church has been helped by the use of the annual church conference. We already have received permission to call another one this spring. The new commission system will be before our people. We hope to let them in on the secrets of the local church machinery. We like the business of the church when we know what it is. We like the leaders in our church when we know who they are. Most of all we like to have more of our people listen to the reading of the names of the officers for the new year. They are doing the electing as they should be.

For us it is not merely an added cog in the machine of church administration. It is a means of educating more people to the joys of the task involved in church leadership. It is a means of putting our church leaders in the place where they belong, namely, in front of all the membership.

We are sold on the use of the annual church conference for churches our size, and heartily recommend it as a wise provision of our church leaders for the enlightenment of the local church member.

PREACHING

Riddle of Righteousness

A Sermon by RAYMOND E. BALCOMB

From the time of ancient Israel, man has sought to know what God wanted him to do, says the pastor of Sellwood Methodist Church, Portland, Ore. In this sermon he describes how man is saved by faith to a life of moral achievement.

YOU may have seen in the news columns not long ago the account of the difficulty the orthodox Jews of Palestine had in observing the sabbatical year of rest for their farms. According to the old Levitical laws of Israel, every seventh year the land was to lie fallow. Last year was the first time the requirement had been operative in centuries, thanks to Israeli independence.

Obedience to the injunction was complicated by the fact that the government is partly socialist and a great many of the people are far from orthodox in belief or practice. In the midst of virtual economic crisis there was no disposition on the part of the nation as a whole to let weeds grow in the fields or the fruit rot on the trees. So the orthodox believers arranged for a technical "sale" of "the entire territory of Israel to an obliging Arab named Mahmoud. Mahmoud gave the rabbis power of attorney, which enabled them to 'sell' the state back to themselves, as the close of the sabbatical year" (*Time,* Oct. 20, 1952, p. 64). So the breaking of the biblical law was avoided.

Now what would prompt mature and sincere people to do something like that? There is only one answer. They did it because they thought it was right; they thought it was what God wanted them to do. The keeping of the law is their solution to the perennial problem of all religious people, the problem one might call the riddle of righteousness—how to do the *right* thing, how to follow God's will in everyday life. People at other times have thought that God wanted them to sacrifice their children, or to burn candles, or to say prayers, or to thank witches, or to recline on beds of nails.

If that sounds remote from your experience, perhaps this will sound more familiar. It is John Wesley's account of how, at the age of seventeen, he thought God was to be pleased: "And what I now hoped to be saved by, was (1) not being so bad as other people; (2) having still a kindness for religion; and (3) reading the Bible, going to church, and saying my prayers." (*Journal,* May 24, 1738 (2).

The riddle of righteousness is the supreme question of every life. What is it that God expects of us? In the long run the way we relate ourselves to Reality is crucial. In the evolutionary process those plants and animals that do not adjust to the law of nature vanish. The human mind that does not adjust to the law of life goes insane.

In the Book of Romans the Apostle Paul has one theme and one only: he says that what God wants of us is faith, that we put ourselves in line with him by faith, that this riddle of righteousness is solved not by sacrifices or by obeying laws or by being as good as the next fellow, but by faith. *"The righteous shall live by faith"* (Rom. 1:17, note).[1]

Paul begins with the fact that we are all sinners; we all fail to do God's will. Then he illustrates that the way to do it is by faith. Then he explains why the Jews did not accept Jesus by faith, and he closes with an exposition of the life of faith. The whole letter to the Romans is a commentary on the theme of righteousness by faith.

Before we can go any farther I think we must define this word "faith." It is a word that, like the traveler to Jericho, had fallen among thieves who have stripped it and beaten it almost into insensibility. For some people faith means the intellectual acceptance of certain dogmas. For some people faith means uncritical belief. For some people faith means naive dependence upon the unprovable. For some people faith is a way of doing something that cannot be done by ordinary means.

But what the New Testament means by faith I think is this: faith is the inward discovery of a reality that enables a man to stand anything that can happen to him in the universe. That is what moves mountains! That is what swung the Roman Empire off its hinges. That is what enabled Luther to stand before a totalitarian church and a world empire without flinching. That is the faith Paul is talking about in this letter to the Christians at Rome.

Let us ask ourselves three questions about this faith.

I

First of all, *what is the faith that saves us?* What is the discovery that will enable us to stand anything that can happen to us? And the answer is, *the confident conviction that God is good.*

This is what Paul, disturbed by the

[1] This and subsequent biblical quotations are from the Revised Standard Version—Ed.

stories of the Nazarene and haunted by the memory of the death of the gentle Stephen, discovered that day on the road to Damascus. This is what Luther discovered in the monastery, so that later he wrote "faith is a living, well-founded confidence in the grace of God" (from "Preface to St. Paul's Epistle to the Romans," in *Great Voices of the Reformation*, ed. by Harry Emerson Fosdick, Random House, $5.00, p. 122). This is what Philip Melancthon, Luther's right hand man said: "faith is nothing but a sure and constant reliance on the divine benevolence toward us" (Fosdick, *Great Voices*, p. 148). So John Calvin, perhaps the greatest of all Protestant theologians wrote: "faith is a firm and solid confidence of the heart . . . and this we conceive through confidence in the divine goodness" (Fosdick, *Great Voices*, p. 224).

"But," someone may be saying to himself, "how do we know that God is good?" As one of the characters in a novel by H. G. Wells says, "where we had thought a God, somehow akin to ourselves, ruled in the universe, it may be there is nothing but black emptiness and a coldness worse than cruelty." In Ecclesiastes is found: *The righteous and the wise . . . are in the hands of God; whether it is love or hate man does not know* (9:1). How can we be confident that God is good?

There are two reasons. One is that we know how good Jesus was, and surely the Father is as good as the Son! We know that Jesus forgave even those who crucified him; we know that he was friendly to the sick and the sinner that society had cast out; we know that he returned good for evil. Now either his loving compassion was an accident, or it was a revelation. And down through the years more and more people have concluded that the New Testament authors were right, that Jesus is a revelation of what God is like.

The other reason we know that God is good is by our own personal experience. I am growing more and more to doubt if anyone ever becomes more than a superficial Christian without some personal experience that convinces him that God has been good to him far beyond his deserving. Phillips Brooks says that his parents were so poor that his mother once exclaimed "that for her own part she expected to die in the poor house." "At that," says the great preacher, "father dropped his hands to the table, and his eyes sparkled, and he said, 'My dear, I have trusted God for forty years, and he never has forsaken me; I am not going to distrust him now.'"

That struck home to his son. "It was better than the catechism," he says, "it sank into me; and during my earlier life I went through perils of sickness and poverty and all forms of limitation and trouble, but I never lost sight of that scene and that sentence." It was a personal experience with an eternal value for him. The faith that enables us to stand anything is the conviction that God is good.

II

The second question to be raised is, *from what does this faith save us?* And Paul's answer is that *it saves us from self-righteousness.* It saves us from the proud idea that we are just about all right as we are. Once a man gets a real purchase on the outgoing goodness of God, then he realizes how inadequate he himself is. *I bid everyone among you not to think of himself more highly than he ought to think,* says Paul (Rom. 12:3). Righteousness by faith saves us from self-righteousness.

Every good man knows he is not good enough to be worth saving. If you step back from yourself for a minute, you will see what I mean. Can you number the times you might have done somebody a favor, but did not? Can you number the times you deliberately disobeyed or stifled the voice of conscience? Can you number the times you fudged a little here or cheated a little there? Are you the person God had a right to expect you to be?

I suppose there have been few lives in the twentieth century of more saintly quality than that of Mahatma Gandhi. But did he think he was good enough to be saved? He quotes four lines in his autobiography:

Where is there a wretch
So wicked and loathsome as I?
I have forsaken my Maker,
So faithless have I been.

Adoniram Judson, after a heroic life as America's first missionary, a life of hardship, toil, sacrifice, and suffering almost indescribable, was heard to say with his last breath: "I know that I am a miserable sinner" (Edward Judson, *The Life of Adoniram Judson*, Anson D. F. Randolph and Co., 1883, p. 535). Even Jesus laid no claim to personal goodness, "*No one is good but God alone.*"

Albert Edward Day tells of a man who had for years been an active churchman. Then one day he saw himself in the clear light of God's goodness and "he said if God had then and there sent him to the traditional hell, he would have bowed his head in acknowledgment of the justice of the decree and gone sorrowfully to his doom, declaring a good God could not do otherwise" (in *An Autobiography of Prayer*, Harper and Brothers, $2.50, p. 57).

Halford Luccock tells in *Marching off the Map* (Harper and Brothers, $2.50, p. 110) about a preacher who was exhorting a group of skid road derelicts. Our native American confidence was running at just about full tide then and this preacher was using Kipling's poem, "If" as the theme of his sermon. By way of conclusion he recited the whole thing unctuously, pausing dramatically after that line:

If you can fill the unforgiving minute
With sixty seconds' worth of distance run. . . .

In the perfect hush, a voice from the rear was heard to ask: "What if you *can't?*" Aye! What if you can't! What if we can't control the H-bomb? What if we can't throw out the devil of racism from the world? What if we can't stop this suicidal armament race among the nations? What if you can't stop your drinking? What if you can't make your home life happy? What if you can't live up to your ideals? "I can will what is right," says Paul, "but I cannot do it." There is no salvation for us until we know that we are not self-sufficient. There is no salvation for us until we know that we cannot do what we must do without the help of a good God. What are the first two crucial steps Alcoholics Anonymous says an alcoholic must take if he is to be saved from alcoholism?

"1. We admitted that we were powerless over alcohol. . . .

"2. We came to believe that a Power greater than ourselves could restore us to sanity."

What is it that faith saves us from? It saves us from the delusion of our own self-sufficiency. Righteousness by faith saves us from self-righteousness.

III

The final question to be raised is this, *for what does this faith save us?* And the answer, all too often lightly overlooked by those who study Romans, is that *it saves us for a life of moral achievement.* It saves us for the business of creating characters moulded on the Sermon on the Mount. It saves us that we may learn to overcome evil with good, to love our neighbors as ourselves, to conduct ourselves *not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy* (Rom. 13:13), not in proud self-satisfaction, but in humility and *righteousness and peace and joy* (Rom. 14:17). The importance of this to Paul is indicated by his emphasizing it with the climactic position in the letter.

Now it is no secret that many who have thought they were "saved" have not lived in this way. There have been people who were so proud of their salvation as to make one doubt its authenticity. There have been people who claimed to be followers of Christ who thought that their religion had nothing to do with their lives from Monday to Saturday.

Washington Gladden says that in his time "if a man was converted and joined the church, it did not occur to him that that fact had any relation to the management of his mill or factory." John D. Rockefeller, Sr., whose name is a synonym for sharp, ruthless, and often unscrupulous business practices was once golfing with Homer Rodeheaver, the editor of many so-called "gospel" hymn books. The multimillionaire asked the musician (George W. Sanville, *Forty Gospel Hymn Stories,* Rodeheaver-Hall Mack Co., $1.25, p. 86) if he would sing for him his favorite hymn, which proved to have as its refrain:

I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be.

And the funny thing is that neither of them thought it incongruous!

Oh, I get more than a little weary of people who talk as though some dramatic emotional feeling together with a little lip-service is all that it takes to be a Christian. It takes moral achievement. *You will know them by their fruits,"* says the Master. *"Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father. . . ."*

Moral obedience is the test of discipleship! Charles Haddon Spurgeon used to say that it is not enough to want to be saved from going to hell. A thief might want to be saved from going to prison, but the only salvation for him that was worth anything would be a salvation from thievery! Just so; moral achievement, Christ-like character, is the badge of our discipleship. We are to be perfect as our Father in heaven is perfect.

There was never any question in John Wesley's mind but that Christians were to live lives of moral achievement. On March 12, 1743, he noted in his *Journal* that sixty-four persons were expelled from the Methodist society at Newcastle. The reasons are illuminating:

"Two for cursing and swearing.

"Two for habitual Sabbath-breaking.

"Seventeen for drunkenness.

"Two for retailing spirituous liquors.

"Three for quarrelling and brawling.

"One for beating his wife.

"Three for habitual, wilful lying.

"Four for railing and evil-speaking.

"One for idleness and laziness. And,

"Nine-and-twenty for lightness and carelessness."

John Gunther tells about a conversation Sinclair Lewis and a friend had with an official of the Mormon church in Salt Lake City. As they gazed upon the exterior of the magnificent Mormon Temple the friend murmured his regret at not being able to see the interior. "Couldn't it be arranged?" inquired Lewis. "Certainly," replied the official. "How?" "All you have to do is adhere to the faith, give up alcohol and tobacco, and donate to the church one-tenth of your income in perpetuity" (*Inside U.S.A.*, Harper & Brothers, $5.00, p. 194). I would not care to confine moral achievement so narrowly, but as the old spiritual puts it, I guess you don't go to the Mormon heaven sittin' down! Nor do you go to any heaven. We are saved for a life of moral achievement.

There is no better illustration of what the Book of Romans is all about than the life of John Wesley. As a young priest in the Church of England he was desperately and determinedly bent on saving his own soul. But the more he fasted and prayed and took communion and read his Bible, the less certain he was that he was really doing what God wanted him to do.

Then one evening he chanced to hear the preface to Luther's commentary on Romans read; it brought home to him the goodness of God in an unforgettable way, and he went out to preach faith with such persuasive power that habitual drunkards became temperate, whoremongers fled from fornication, thieves stole no more, and those who had cursed with every breath learned to serve the Lord.

He set England aflame with a gospel that revolutionized it socially and morally until not just hundreds, or thousands, but literally millions of lives were changed because "a man named Wesley" had passed their way. May we find our place with him in that mighty army of those who are "more than conquerors through him who loved us."

Relationships in Counseling

By HERBERT H. STROUP

To be the most effective counselor, the pastor must be aware of the existence of relationships with his parishioners that may affect the interviews, according to the associate professor of Sociology and Anthropology, Brooklyn College. He here discusses seven factors that may influence the relationships.

AS ONE person interacts with another, a relationship is established and defined. The fact of human relationships is apparent "outside" of the counseling situation, but its meaning becomes strikingly important in that contrived interaction. Thus, its importance for the effectiveness of pastoral counseling is becoming widely recognized.

In other professional "helping" services the use of relationship has been well considered. Ferenczi and Reich, for example, some years ago pointed out the significance of the analyst-patient relationship in psychoanalysis. They showed, as Freud and others did inferentially, that the analyst-patient relationship is an ingredient in the professional interpretation of resistance patterns. It was their point that resistance is not simply a matter of certain intrapsychic factors in the history of the patient; it also is a matter of the personal interaction between the analyst and the patient at the times of the interviews.

They further indicate that the use of relationship is important in the treatment processes. In these processes the analyst becomes not merely the "teacher" of the patient, but an "authority" in relation to whom the patient must find a satisfactory adjustment before he can realize the full implications of treatment itself.

Social case-workers also have stressed the value of understanding relationships in the counseling process. The classic writing in this field is probably Virginia Robinson's *A Changing Psychology in Social Case Work* (University of North Carolina Press, 1930). In this work Professor Robinson shows, first of all, how significant the fact of relationship between worker and client is for social case-work effectiveness. She further advances the notion that the relationship as a factor in counseling can and should be deliberately "used," that is, employed with conscious skill for the benefit of the client.

Implicit in this assertion and practice is the idea that the nature of the worker-client relationship can be controlled. This tenet of the "functional" school of social case-work has been rather widely accepted also within the ranks of the "organismic" workers. Gordon Hamilton, for example, in her *Theory and Practice of Social Casework* (Columbia University Press, 2nd ed., $4.00) devotes a whole chapter to the concept of relationship. She says that our most fundamental considerations lie in the concept of human relationships—their importance, their dynamics, their use in treatment.

Psychological counselors have also found merit in a conscious awareness of the relationship factor in counseling. Carl Rogers, for example, speaks of the relationship between the psychologist-counselee as one involving warm interest and a deep respect for the personality and attitudes of the client. The aim of the professional relationship, he continues, is to maximize the freedom of expression. If the quality of the relationship is sufficiently constructive, says Professor Rogers, the client experiences sufficient interest in him as a person, and sufficient acceptance, to enable him to talk openly, not only about surface attitudes, but increasingly about intimate attitudes and feelings hidden even from himself.

The fact and value of the relationship in pastoral counseling has not been made clear up to the present time and considerable attention will have to be devoted to it before an adequate understanding of it can arise. Perhaps this lack is due to the perennial "theory lag" that pastoral counseling suffers in relation to the other "helping" services. But, it would seem that pastoral counseling, when it fully considers the fact and value of relationship, may be able to make a profound contribution to the other services.

This contribution is possible because ideas of relationship are solidly based upon theories of human nature and society. In so far as the theoretical aspects of the problem are faced in the various services, theology and philosophy may well have serious contributions to make. In other words, before one can have an adequate theory of relationship he must have an adequate theology, whether he recognizes theology as a formal discipline or not.

Increasingly, however, workers in the various services are coming to recognize that theology and philosophy can contribute heavily to an understanding of their tasks. As Paul Tillich says in *The Courage To Be*

(Yale University Press, $3.00, p. 71) of the psychiatrist: "He cannot avoid the question of human nature since in practicing his profession he cannot avoid the distinction between health and illness, existential and pathological anxiety. This is why more and more representatives of medicine generally and psychotherapy specifically ask for the cooperation with the philosophers and theologians. . . . The medical faculty needs a doctrine of man in order to fulfill its theoretical task; and it cannot have a doctrine of man without the permanent cooperation of all those faculties whose central object is man."

But, the theory of relationship, based upon a vital theology or philosophy, is an active concern of the theologian and the philosopher. The pastor who spends considerable time in counseling may be helpful in aiding the theologian and philosopher formulate his theoretical distinctions, but he can also be helpful in dealing with the existential counseling situation. From the standpoint of the existential or practical counseling situation, the effort to describe and define observable factors that influence relationship is perhaps more urgent for the pastor and more constructively sound for him.

It is from the "practical" viewpoint, therefore, that a number of factors that affect the counseling relationship between the pastor and his parishioner will be discussed. These factors will be simply outlined, for the present stage of knowledge permits neither dogmatizing nor complete analysis. It is to be hoped that others, active in pastoral counseling, will deal more precisely with these elements that determine the relationship. The implementation of these factors with actual case studies would prove most helpful.

1. Age. The counseling relationship is affected by the age of the participants. Where the ages of the pastor and the parishioner are relatively the same the relationship will be "structured" by that fact in part. It may be that the older they are the more confident they both will be in each other and the more they will feel that the very fact of "experience" is "funded" knowledge, as Mary Richmond has put it, on which they both may draw. It may be that where both participants are relatively young the contrary may be true.

Where there are distinct disparities in the ages of the pastor and the parishioner, other problems and potentialities may exist. The older parishioner may not be able to establish as much rapport with a younger pastor as with an older one. The obverse relationship also has its own meaning.

2. Sex. Sex may also play a part in ordering the relationship in pastoral counseling. Some women, for example, prefer to be counseled by men. They feel that women are not "reliable." They feel that women "talk too much." They do not like to speak of a "failing" to another woman for fear of censure. On the other hand, according to the woman and her problem, a female parishioner may not wish to be counseled by a man.

Where intersex relationships are established, the nature of the relationship surely is influenced. This influence needs to be consciously weighed by the pastor. Its meaning for both participants may affect the amount of constructive benefit the counseling situation can generate. The marital status of the participants also has meaning for the creation of effective counseling relationships.

3. Permanence. The permanence of the interaction influences the nature of the relationship. It is well known that the pastor has certain advantages in his counseling that derive from the fact that he usually has knowledge of the parishioner over a relatively long period of time and in a context that assists in an understanding of the relationship. The psychiatrist, the social case-worker, and the psychological counselor commonly do not have relationships with their counselees until the moment of the counseling relationship.

The pastor, contrariwise, finds that his counseling most often is an outgrowth of a continuous series of relationships with the persons he counsels. Thus, the pastor may have one kind of relationship as worship leader of his parishioner on Sunday mornings. He may have another through the activity of both in a church school picnic. These relationships may be multiplied several times in some instances, although the exact configuration would be individualistically determined. The nature of the kinds of contact the pastor has had with his parishioner and their longevity are influential factors in the makeup of the counseling relationship.

4. Attitude Toward Authority. Authority today is not looked upon as an alien and detrimental element in the use of the relationship. Properly employed, authority may provide that degree of security to the individual that will enable him to release his own powers of creative insight. But, the nature of authority and the occasions of its use will influence the relationship in pastoral counseling. Annette Garrett says that there are principally two kinds of authority: (1) warranted and (2) unwarranted. She believes that there is a warranted use of authority. It is the authority of the expert, the person who is knowledgeable in a particular area of concern. The pastor obviously is an expert in a certain area and thus has a "right" to the use of warranted authority.

Unwarranted authority is authority employed to secure power over the life of another. In certain extreme instances, such as the threat of physical harm to a very young child, this type of authority may be employed and justified on sound moral grounds. But, commonly the use of power over the lives of others is ethically reproachable.

Yet, this sort of authority may be encouraged not so much by the pastor as by the parishioner. In the counseling relationship the parishioner may be expressing vestigial attitudes toward his own parents, his teachers, or others. But, no matter what the authoritative elements in the counseling relationship may be, it is clear that they influence its nature. The counseling pastor will need to take them into account in a direct and thoughtful manner.

5. Physical Environment. Although the immediate physical environment in which the counseling is done may not seem on the surface to

have any direct bearing on the nature of the relationship, the contrary upon reflection seems to be true. The pastor who uses his study in his own home instead of an office in the church or parish building already has given opportunity for the relationship between himself and his parishioner to be molded in a particular way.

The decorations within the study also no doubt influence the relationship. It is in this connection that John Rathbone Oliver said many years ago: "The importance of having something in your office that is really worth looking at cannot be underestimated. A Japanese Kwannon in her dull gilt, 'looking down above the sound of prayer;' one good bit of Chinese porcelain; some woodcarving from Tirol. All reds and blues; these and things like them rest tired eyes and turn tired thoughts from the noise of the street outside and the hoots of hurrying motor cars. Finally, there is not too much light." One may not concur with Oliver's oriental tastes, but one cannot but be impressed with the influence of sheerly physical elements in the environment upon the nature of the counseling relationship.

In this connection it is well also to consider the influence of the physical appearance of the pastor and of the parishioner upon the pastor. Such seemingly insignificant factors as dirty fingernails, shoddy dress, an unusual hair-style all have their effect.

6. Personality. Probably the most obvious factor in determining the nature and quality of the relationship is that of personality. Much has been written on this subject and a complete summary of its meaning and significance cannot be attempted here. Yet, it is well to point out that personality is probably the most influential of all the elements discussed.

Counselors are thoroughly aware of the fact that similar problems may have different meanings for different people, depending upon their personalities. Thus, poverty, ill, mental or physical health, marital discord, unemployment, and other problems look different through different eyes. The pastor needs to be aware of this and be conscious in addition of its determining effect upon pastor-parishioner relationship.

Charlotte Towle in a valuable booklet, "Common Human Needs," says that the predisposition of people in "trouble" is determined by the following factors: (1) the individual's physical health and welfare from infancy on, and its effect upon his personality development; (2) the opportunity for the development of intellectual capacity; (3) family relations conducive to wholesome personality development, and (4) spiritual forces. These factors in combination thus help form the personality of the parishioner—and of the pastor as well.

Exact studies are needed at the present time of the precise contribution of different personality combinations in counseling to the formation of relationships. This vast area of inquiry cannot be simply analyzed, although fragmentary contributions would be appreciated.

7. Cultural Background. Disparity and similarity in cultural backgrounds will also affect the nature of the counseling relationship. The dominance, for example, in this country of the English heritage for the determination of cultural values is most pervasive. Such values may be expressive in specific instances of religious norms, although no easy identity can be made in practically every case. A pervasive problem for the pastor is to separate wherever necessary the specific cultural requirement from the more basic religious justification for conduct. This task is especially difficult when the pastor and the parishioner accept the same cultural values.

The task of the pastor, however, is greatly increased when he and the parishioner bring different cultural backgrounds to bear upon the counseling situation. What is assumed to be proper or ethically required on the part of the pastor, may, without involving any specifically religious injunction, be quite repugnant to the parishioner. In such a case it is clear that the nature of the relationship is influenced, in addition to the factors mentioned already, by the element of cultural divergence.

The seven influential ingredients in establishing the nature of the counseling relationship that have been thus far mentioned do not, of course, comprise the total catalogue. There are undoubtedly other elements that require study even as these should be analyzed in greater detail. But, the seven are intended to be examples for further thought and research. The alert pastor will wish to bear them in mind as he conducts his counseling, perhaps making notes on the items that he finds to be of greatest significance in his work.

Church Words; How They Grew

Pittance

Almost from the beginning of the Christian movement, it has been customary for pious persons to leave bequests to the church. During the Middle Ages, a special form of gift was designated to monastic orders and used to provide a good dinner on successive anniversaries of the death of the donor.

From the Latin *pietas* (piety), such a bequest came to be called a *pittance.* At first, the pittance was likely to be a considerable sum. Over a period of centuries it became smaller and smaller, until the term came to stand for a meager or inadequate sum.

—Webb B. Garrison

The Counselor's Workshop

In this month's report the pastor attempts to help his parishioner—a young mother who has fallen in love with her obstetrician—find an answer to her problem. Each month this section presents a real pastor's report of an interview with a person (or persons) needing help with some difficult situation. Evaluations follow the report.

Marriage Problem

Introductory remarks: Two members of our visitation committee told me about a family they thought I should call on. One of the children in the family had received baptism in my church and the mother had indicated she wanted to bring the second child to church for baptism soon. In a few days I made the call. It was in the afternoon and only the mother and children were home.

The Call

As soon as I entered the door I observed that she was nervously upset. She seated me in the kitchen and said, "It is an act of God that you came today." The conversation was as follows.

Minister. What makes you feel that way?

Mrs. How. Oh, I don't know . . . I've been so upset lately.

Minister. Do you wish to tell me the cause of your anxiety?

Mrs. How. I've never told anyone yet. (*Pause—she was trembling.*)

Minister. Sometimes we get relief and help simply by telling a trusted friend our troubles.

Mrs. How. I know, but this is different and no one knows about it but me.

Minister. Are your parents living? (*I began a new approach.*)

Mrs. How. My father died when I was ten and my my mother when I was eighteen.

Minister. Do you have any brothers or sisters?

Mrs. How. Yes, one of my brothers lives in the downstairs apartment, and I have a sister living in Pennsylvania.

Minister. What I wanted to know was if there is anyone besides your husband in whom you could confide your difficulty?

Mrs. How. No, I wouldn't want them to know this.

Minister. Mrs. How, are you happily married?

Mrs. How. I don't know, but it isn't like it used to be; I know that.

Minister. Do you know *when* the change began?

Mrs. How. (*She just sat and looked at me quizzically for a full minute and I felt obliged to open the way more clearly for her to confess, or disclose, the source and nature of her difficulty.*)

Minister. (*After the minute of silence.*) I know this is the first time we have seen each other and it is no doubt difficult for you to discuss your secret problem, but feel assured, if you can, that I have no curiosity whatever about your personal life, and whatever you tell me will never be told by me to anyone else. Consider me a friend who seeks neither to condemn nor to approve what you may have done or thought. (*This worked, for she shook almost convulsively and started telling what was bothering her.*)

Mrs. How. I fell in love with the obstetrician. (*Pause.*) I considered it the approval of God when my second baby was delivered without difficulty after so much trouble with the first one.

Minister. When did you begin to fall in love with your doctor?—or was it rather sudden-like?

Mrs. How. I felt different about him when I made calls every month before the baby was born, but when he delivered the baby I knew I was in love. (*Pause.*)

Minister. Were you under the influence of strong sedatives at that time?

Mrs. How. Yes, but the feeling continued and I looked forward to just one thing while I was in the hospital and that was his daily visit.

Minister. Did the doctor know how you felt about him?

Mrs. How. He must have. (*A long pause, but nothing further from her.*)

Minister. Do you think he felt the same way about you?

Mrs. How. The only time he ever showed me any affection was when I went to his office for the final examination after leaving the hospital. (*She stopped here and a pause did not bring forth a further reply so I asked:*)

Minister. How did he show his affection?

Mrs. How. He just stood behind his desk and looked at me for a long time before I opened the door, and the look was enough to make me believe he felt the same as I do.

Minister. Then neither you nor the doctor ever discussed this? In other words he cannot be sure how you feel and you are not sure how he feels?

Mrs. How. Yes, I guess so.

Minister. This is important, Mrs. How, because your difficulty has been kept within yourself and there are no amends to make outside your own home—to people, I mean.

Mrs. How. I have been trying to get up the courage to call him on the phone and tell him about it.

Minister. Does this mean that you still wish to develop a love affair with him?

Mrs. How. No, not that. Well, I don't know, but I thought I might feel better if I talked it over with him.

Minister. Do you not think he might be very surprised that you fell in love with him?

Mrs. How. He might, if you want to put it that way, but I feel sure he knows that I, well, that I . . . I don't know how to say it.

Minister. That you are interested in him beyond his profession?

Mrs. How. Yes.

Minister. Is the doctor married?

Mrs. How. Yes.

Minister. Does he have children?

Mrs. How. Yes.

Minister. And you have two fine children in your home.

Mrs. How. (*This shook her up quite a little and she looked away and would not say anything for about two minutes.*) But I'm all mixed up.

Minister. Does your husband know about your unusual interest in the doctor?

Mrs. How. I told him I was in love with someone else, but he doesn't know who.

Minister. How did he react to that?

Mrs. How. Well, he didn't like it, but he never mentions it.

(*The husband's apparent unconcern led me to suspect that she was subject to abnormal "flings" and that she was emotionally unstable; and that he was just waiting for her to come back down to earth again.*)

Minister. Mrs. How, before you were married did you have many love affairs?

Mrs. How. Yes.

Minister. Did you quite often have dates with men several years older than you were?

Mrs. How. Yes. Why? Oh, not old men or anything like that, but boys my own age never were very interesting to me.

Minister. How old are you now, Mrs. How?

Mrs. How. Twenty-nine.

Minister. How old is your husband?

Mrs. How. Thirty-two.

Minister. How old is the doctor?

Mrs. How. Thirty-nine or forty.

Minister. Did you often wish when you were growing up that you had a father like most of the other girls?

Mrs. How. I remember my father and always missed him very much even though I was only ten when he died. But there is no similarity between Doctor —— and my father. (*Pause.*) In fact, after my mother died in the hospital I went to her room. They had closed her eyes, but I pushed back the lid and saw her big brown eye. When my baby was delivered, the doctor was standing there and I saw his big brown eyes; they reminded me so much of my mother's.

(*Frankly this was beyond me and I sought clearer waters immediately.*)

Minister. Is your husband repulsive to you?

Mrs. How. No, not exactly, but I don't feel the same toward him any more.

Minister. Is your sex life satisfactory?

Mrs. How. Oh, I do my wifely duty, but it is just an ordeal to me now.

Minister. Are you afraid of pregnancy?

Mrs. How. Yes, I don't want any more children. (*I thought she might enjoy further visits with the doctor even at the cost of having another baby.*)

Minister. Is there anything else you want to tell me?

Mrs. How. No, but I wish you could explain how it was that I felt God had approved my love for him. Doesn't the Bible say, "Perfect love casts out fear?" And I was unafraid when I saw him there and the baby was born so easily.

Minister. Perfect love *for God* casts out fear, Mrs. How. It would be hard for me to picture God as one who would approve of breaking up two nice homes, even if there was a possibility. By this I mean the doctor would most probably not have anything to do with you in a romantic way even if you were willing. Furthermore, I doubt very much if you would make the final break yourself. After all, the test of your character would be making that final decision, and I believe you would make it in favor of your own future life and that of your family.

We had prayer and I promised to call again in two or three weeks.

The next call came six weeks later. Mrs. How greeted me cordially. She had been to church services since my last call. I thought she looked better, but it was evident that she was still emotionally upset. After a few moments of small talk I asked:

Minister. How are you making out with the problem we talked about the last time I was here?

Mrs. How. Oh, I've been to see him again.

Minister. Did you mention how you felt about him?

Mrs. How. No, but I told him goodby. (*Pause.*) Somehow I feel that we are spiritually married—well, maybe not married but united, and that God approves of it.

Minister. Why do you think God approves?

Mrs. How. Through dreams and heart pains. This morning I had a pain in my heart and looked at the clock and it was 10:30, about the time he operates. I wasn't thinking of him until the pain.

Minister. Have you ever had any sort of heart trouble?

Mrs. How. Yes, my heart stopped beating for a few seconds one night. My husband started to call the doctor, but I told him I was in the hands of God and would be all right; and my heart started beating again.

Minister. Has any doctor ever told you you had a heart condition?

Mrs. How. No. (*Pause.*) But I also dream of him. Do you believe in dreams?

Minister. I never thought dreams had much, if any, significance so far as revelation was concerned, but rather they reflect what is uppermost in our minds.

Mrs. How. It was a long time after I was married before our first child was born and one night I saw a star in my dreams. It came closer and closer until it took on the face of a child. My baby was born nine months later and looked just like the baby I saw in the dream. How do you account for that?

Minister. I cannot account for it, but then there are many things we cannot account for in life.

Mrs. How. You seem to think it impossible for God to approve of our love for each other.

Minister. Now, Mrs. How, I am not here to preach, or press my own beliefs on you, but rather to think with you about a matter that is causing you much nervous strain. If we cannot agree, we can be patient with each other, can we not?

Mrs. How. Yes, of course, but doesn't the Bible say a woman shall be a sin-bearer for a man?

Minister. I'm not familiar with any such reference in the Bible.

Mrs. How. Doesn't the Bible say a man shall be Christ-head of a house or home? That's what I think of

when I look at him. He is the Christhead of the home we should have had together.

Minister. The Bible does state that a certain kind of man ought to be head of the house, but the qualifications required are Christian principles.

Mrs. How. Well, I just live from day to day, but it does not work to just say, "forget him."

Minister. I think you are correct. We cannot defeat the problem by mere resolve. What interests do you have outside your home?

Mrs. How. We never go anywhere; the two children you know. I've got about all I can do here.

Minister. There are three points we have uncovered in our conversation that might be helpful to lift up. First, it is most probable that the doctor has no idea of your feeling about him and that he would not respond favorably if he did. Second, God would be a contradiction if he approved of breaking up two lovely homes; and thirdly, from the difference in ages and lack of similar educational backgrounds there could be very little understanding between you anyway.

Mrs. How. I'm quite sure what is right, except I keep thinking God in a way approves, but how to overcome the problem is something I don't understand.

Minister. Let us pray together that God will supply the power and relieve the tension. He is sufficient for all our trials if we but trust him.

We had prayer together.

Pastor's Comments

Mrs. How seemed nervous throughout the consultation. I think she may have been helped by both calls, but I fear only temporarily. This case is one of the most peculiar I have ever had in my ministry. The simple thing would be to write her off as a "crackpot," but in many ways she seems quite responsible and makes a fairly good appearance outwardly. What do you think?

Consultants' Comments

PASTORAL counseling is solely concerned with the counselee's feelings that influence his behavior adversely. Disturbed feelings are an index of the individual's sense of not playing his role adequately.

Eitzen

Let us review and analyze Mrs. How's emotional upset in these terms.

She felt "confused"; or one might say that she was in a state of conflict. She was obviously overwhelmed with feelings of guilt; hence her insistence that her kin must not know, as well as her "confessing" to the husband—but not specifically.

On the other hand she insisted that she was in love with her physician and that God approved. Both were very likely overcompensations for her guilt in the form of flight into fantasy —wishing for a romantic relationship; wishing for God's approval and finding fulfilment of her wish-motivated (schizoid) adjustment in dreams.

To establish a relationship of mutual confidence between counselee and counselor, thus enabling the counselee to exteriorize and objectify her painful feelings—this is the first step in effective pastoral counseling.

The second stage of psychotherapy is for the counselor and counselee to explore and discover a highly probable meaning of the symptoms to the counselee. Often the pastor-psychologist feels that he has performed adequately by offering a professional diagnosis in terms of a descriptive label.

Why did Mrs. How fall in love when she was "married"? Or was she "married" but not in love? *Why* does anyone ever fall in love? And *why* with a certain person? In the light of everyday observation, do we not fall in love with that person who makes it possible for *us* to feel like a valid person? Or to say it differently, who helps us to love ourselves?

Admittedly, the relationship between Mrs. How and her husband was not one of being "happily married." And in terms of the analysis of loving explained above, note the husband's lack of concern about her confession of loving another man!

Quite probably the mother was her supreme source of understanding and of feeling loved. (We feel loved when we feel that we are being enjoyed.) The mother had brown eyes. These became her symbol of love. She lost her father when she was too young to have made an adequate identification with a loving adult male and yet old enough to recall the feeling of emotional security with the father.

Against the dull background of emotional insecurity with her husband and a sense of futility in bearing children (note her fear of pregnancy), she feels generally accepted by the tender professional care of her physician who, by virtue of being older, was a fit substitute for memories of her father, whose significance she had overromanticized considerably. And he had *brown eyes*—her symbol of love as experienced in her relationship with her mother.

Did the pastor's interaction with Mrs. How lead her to objective self-understanding? The minister's feeling that he expressed in his postscript may well be an indicative answer to the question: "I think she may have been helped by both calls, *but I fear only temporarily.*" If his suspicion is warranted, it is probably because in spite of his verbal assurances, he did not succeed to enable the counselee to feel accepted and understood.

And this seems to be the cry of her soul.—***David D. Eitzen*, professor of Pastoral Counseling, School of Religion, University of Southern California.**

THIS woman displays an infatuation or a strong positive transference toward her obstetrician. Perhaps this is neither uncommon nor unnatural under the circumstances, especially if he represents the tenderness, understanding, and security that may be lacking from other sources. The interesting thing is that she feels it was approved by God. Yet it is in conflict with the moral demand not to

covet another's husband. More particularly her relations with her husband are less than satisfactory. The obstetrician appears to her to be the man she ought to have had for a husband. So she is confused, distraught, and unhappy.

Maves

The pastor seems to have been startled by her confession and was drawn in over his depth before he knew it. An essentially accepting spirit seems to be in conflict with a deep sense of responsibility for upholding correct moral standards and a correct reading of the Bible. He tried valiantly, and in a measure succeeded, in being a counselor. When he was overwhelmed he seems to fall back in desperation upon moral homily. The result is that he neither succeeded in clarifying her conflict nor in discovering the real nature of her problem, whatever its source.

The mistakes he made seem to stem from his startled reaction, from his training in looking for cause and effect sequences, and from his own emotional involvement in moral standards. The first time he asked questions it seemed to be a sparring for time. Then he defined his position and function. This was good counseling. Unfortunately, he then reminded her of the obstacles in the relationship with the obstetrician of which she was already aware.

He moved from this into his speculation about a father fixation and an attempt to elicit data to verify this hypothesis. Then he felt impelled to argue about theology and biblical interpretation rather than to draw her out. Generally he stayed on the side of the superego rather than the ego. His closing summary is not only moralization rather than clarification but also represents *non sequitur* statements of doubtful validity.

Truly this was beyond him and mainly I would guess because of his own emotional involvement in a moral code and an inability to be accepting and understanding of one who was in the grip of compulsions contrary to the code. So he upheld the law rather than mediating the gospel.

What might have been more effective would have been to have attempted to be more accepting of her as a person and more understanding of her dilemma, to have encouraged her to talk out her feelings about the obstetrician and about her husband, and to have helped her to accept her feeling toward both of them. Perhaps she then could have moved realistically toward working out her relationship with her husband and the obstetrician.

Since there is a possibility that the strong transference toward the obstetrician could shift to the minister, he might be cautioned against getting himself in a compromising situation. The crucial factor in such counseling situations would be not technique so much as insight, inner security, and emotional stability on the part of the counselor. These come only by experience plus training. Doubtless this minister will do better next time because he wants to do better.—***Paul B. Maves*, associate professor of Religious Education, Drew Theological Seminary.**

Report Your Pastoral Calls

You are invited to submit reports of your calls for analysis and evaluation. For each one of your reports received for publication in "The Counselor's Workshop," you will receive a small check.

All real names and material that may tend to identify the case should be changed before submitting your manuscript. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the call:* Indicate the type of call you consider this to be; that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2. *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relation to the person before you made the call or granted him the interview.

3. *The call:* Give, as you remember it, a verbatim report of the call in the form of dialogue between yourself and the parishioner. Leave a three-inch margin on the left-hand side of each page.

4. *Questions:* Do not give a lengthy evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.

5. You may report any number of calls desired, but prepare each call separately, as indicated above, except when your report comprises a series of calls on the same individual and dealing with the same problem. Any reader of THE PASTOR may submit his reports of calls for consideration. Those not selected for publication will be returned.—Ed.

AT YOUR OWN RISK

EDITOR: Lewis L. Dunnington's review of Henry Coffin's book *Communion Through Preaching* is the kind of review that makes for vital interest in reading a journal, especially on preaching.

Dunnington wonders how long it has been since Coffin has read his New Testament. We also wonder why Dunnington, in quoting Coffin from page 63, leaves out the heart of the quotation. Dunnington quotes Coffin, "The Gospel is never a summons to human endeavor . . ." and then Dunnington fails to quote the next sentence, "It is a setting forth of God in Christ." Thus Dunnington leaves himself open for the criticism Coffin is making of much of modern preaching.

Leslie Weatherhead has a word for it. Many preachers have left God to go into his service. I have read Dunnington's books with interest and profit. They are full of human interest stories and helpful hints on living. I must say that I am somewhat surprised to see him use the word effrontery in relation to Dr. Coffin. If we cannot write with sympathetic understanding, surely, we can write with understanding.

In answer to the words of Dunnington "we will do well to pass this book by." I would say that the preacher who does so will do so at his own risk. Coffin's book is without a doubt a prophetic call of God's through the word of the prophet to the preacher of our day.

RALPH S. ROBINSON, *California, Pa.*

COFFIN'S ANTIDOTE

EDITOR: I would like to take advantage of my "right to say it" and take some exception to L. L. Dunnington's review of Coffin's *Communion Through Preaching* [Apr., p. 47].

Speaking as one who also works down "where people live and fear and worry and struggle," and as one who is neither "neo-orthodox" nor "liberal," let me say that it has been my experience that the reason so many people despair of the Protestant church is the superficiality of that type of religion which it so often dispenses.

People need in this troubled time as in all other times communion with God, not a candy-coated aspirin to deaden the pain. Making the church a dispenser of "cheap grace" is the surest way in the world to destroy faith in God. The worried, the fearful, the disintegrated might well "quadruple" a congregation in their search for a cure, and they might well find some consolation, but it is our job to cure the sin not the symptom. In the long run, what doth it profit a church to gain the whole world and lose the souls of its people?

Dr. Coffin's little book is an extremely valuable antidote to the "*Reader's Digest*" philosophy of preaching—"give the people what they think they want"—the controling philosophy of far too many members of the Protestant clergy today. Also, by the way, it helps keep alive the doctrine of salvation by grace as over against some of the modern Protestant versions of works righteousness. Communion with God is the primary aim of all our worship—this is one thing all the amateur and professional psychologists put together (in the pulpit and out) cannot offer.

DANA S. GREEN, *St. Paul's Methodist Church, Waterbury, Conn.*

HOPEFUL ARTICLE

EDITOR: Blessings on you! There's hope for both the Church and mankind when articles like "The Need for Rejuvenated Christianity" by Herbert A. Keck [Apr., p. 4] are printed.

The danger is that the church is bypassing the real issue—let's hear more from Keck, please.

A. LLOYD ASP, *First Methodist Church, Lake City, Minn.*

ANALYZED ACCURATELY

EDITOR: Dr. Keck's article in the April issue is excellent. He has analyzed our situation accurately and presented his analysis clearly, vividly, and scholarly. He has used the wisdom of Athens in his efforts to bring about a new Jerusalem.

GEORGE BUCHANAN, *the Methodist Church, Kaukauna, Wisc.*

NEED WESLEY'S SPIRIT

EDITOR: As one who was born in the British Isles, and nurtured in Methodism there, I was naturally deeply interested in the article written by John Bishop [Apr., p. 11]. It was most refreshing to read about the spiritual upsurge and the spirit of expectancy abroad in the land. His words would indicate that a meaningful spiritual awakening is on the way in the country, where they generally "muddle through." England has been—still is—in a bad way, and for that matter the whole world, for fear, confusion, and secularism seem to be in the ascendency there as here.

Only through a spiritual re-birth and a world-wide acceptance of the Christian way of life can the world avert global disaster. . . .

The church through Christ is the answer to the world's dilemma. Brother John Bishop makes mention of the three locks of John Wesley's hair. To look at these and to handle them would be quite an experience, but it would not be enough. If, however, the total Church . . . could catch the spirit of John Wesley, things would happen to this old world that it would take on a different look. . . .

JOHN THOMPSON, *the Methodist Church, Powhatan Point, Ohio*

CHILDLESS PARSONAGES

EDITOR: Will you walk with me past the homes of the ministers of our little town of 2,000 people nestled in the foothills of the Allegheny mountains? A child born in this town can go from the kindergarten through college to a master's degree without spending a night away from home.

First I want to show you the Presbyterian manse. The present pastor has two school-age children, the first to live in this eleven-room dwelling in twenty-five years. Apparently the matter of schools has never entered the minds of the church leaders in calling men to serve them.

Half a block down the street is the eight-room Baptist parsonage. It is occupied by a preacher past 70. He has lived in it many years. His children are through school and one was in the ministry when he arrived. But the Baptists of our town boast a bit better record than the Presbyterians. They have had probably half a dozen school-age children in their parsonage during the same twenty-five years. And three of those children were there for three years each.

The larger Methodist church has an eight-room brick parsonage. This house has sheltered but nine students during the past twenty-five years. Within the past ten years it has furnished but *one* student for our local schools. It is now occupied, and has been for many years, by people with no school-age children.

Now to the smaller Methodist church. The six-room parsonage isn't so old, but the charge is far beyond twenty-five years in age. I believe nine students in our local and nearby schools have

been children of pastors of this small church. In the past fifteen years it has furnished but five students, and two of them for but one year each.

The six-room parsonage of the Pilgrim Holiness Church has a record that is little, if any, better for the twenty-five year period. The couple living there now are childless.

To sum it all up, during the past quarter of a century the five churches of our town, with adequate parsonages to accommodate thirty children at once, have sent less than twenty-five students to school. At present, the five collectively have two youngsters answering the school bell.

It would have been entirely without the realm of the average to expect these dwellings to have been filled all the time. But would it have been any more unusual than for them to have the record they now have? The churches of this town could have furnished knowledge-hungry children with 750 years of schooling with parsonages filled to capacity. As it is the figure is less than ten percent of that.

The salary ranges for these churches are, approximately, Presbyterian, $3,000; Baptist, $2,500; Methodist (larger), $3,500; Methodist (smaller), $2,200; and Pilgrim Holiness, $2,000.

We Methodists have preachers with children in *every* salary bracket. And many of them are serving churches far removed from colleges, distant from high schools, and with mediocre grammar schools. Is the thought of schools not given often enough in calling or sending pastors? Are we building for tomorrow or are we merely wanting a big church today?

NAME WITHHELD

A LIBRARIAN HELPS

EDITOR: The experience of a librarian during the Lenten season of 1952 can be helpful to us in many communities. Miss Lydia Margaret Barrette, librarian at the public library of Mason City, Iowa (pop. of 28,000) put world government books on the Lenten reading shelves and reported that these books had higher circulation than any other books on the Lenten shelves last year. "People seem hungry for a practical answer to the problem of war," she said.

Among the books that were circulated: *The World Must Be Governed* by Vernon Nash; *Peace or Anarchy* by Cord Meyer; *The Great Rehearsal* by Carl Van Doren; *The Anatomy of Peace* by Emery Reeves; *If Men Want Peace* by J. B. Harrison and others; *Fundamentals of World Organization* by Levi Werner; and *Modern Man Is Obsolete* by Norman Cousins.

Miss Barrette says that this year they enlarged the peace program for Lent. People seem eager to read Cousins' new book, *Who Speaks for Man?*

Here is a clue as to how ministers, educators, and leaders in any community may help their people to find the answers to mankind's most pressing problem. Once people discover the door that can be opened I believe they will help open the door to peace.

M. E. DORR, *Commission on Christian Education, Des Moines Area.*

SUGGESTS COMMUNION

EDITOR: Congratulations on your article, "The Question of Father in the Delivery Room," in the April issue of THE PASTOR. I read my husband's copy eagerly each month and, as the wife of a Methodist minister and a graduate nurse, find much that is helpful both personally and professionally. Since I have had two babies in the last two and half years, I speak with renewed interest in the field of obstetrics. There is much work to be done, it seems to me, in the entire realm of the psychological aspects of pregnancy, delivery, and the postpartum period.

I agree wholeheartedly with the comments expressed in the above-mentioned article concerning the pastoral visit shortly after delivery. Personally, I feel that the visiting pastor should offer communion at this time. Frequently the new mother has not been able to attend church for some time prior to delivery and may not be able to attend for some weeks afterward. It is my personal experience that the emotional impact of having a baby makes the administration of Holy Communion particularly necessary for mental and spiritual well-being. Perhaps this is merely a personal "quirk" of mine, but it would be interesting to know how others feel about the matter.

ELIZABETH BARNES, R.N., *Eldon, Mo.*

GRANDPA KNEW

EDITOR: Living as a Methodist minister's daughter for twenty years, a Methodist minister's wife for twenty-seven years, a mother of six children, and three grandchildren who too, are working in our church, I am a faithful reader of your magazine THE PASTOR. I want to say that I have often wondered why someone did not pick up courage to write a lovely article like the one in your April issue [p. 14] on "The Question of Father in the Delivery Room."

I have studied this subject quite a bit, and truly it has been a question in the minds of most mothers—the foolish idea of sending Dad home to *rest* while his most loved goes through the dark garden of an earthly Gethsemane. I remember while a friend of mine was in the maternity room for five hours, the husband (I doubt if you could call him a father) was out on the auction sale. . . . Sure, this is embarassing for Pop with the nurse; but let us not forget mother with doctor.

I hope soon the doctors, nurses, and fathers realize what it will mean for Dad to give a hand when his love goes through [what occasionally] means death. You wonder why our divorce courts are running over: a lack of appreciation, a lack of knowledge, a lack of reasoning on Dad's part towards mother. Grandpa really knew. . . .

MRS. M. G. FLOWERS, *Mariannia, W. Va.*

CUT OUT WINE

EDITOR: Thank you for "By Radio They Worship," by John B. Oman [April, p. 18]. Just this word of difference. Mr. Oman asks that radio worshippers provide themselves with "a glass of grape juice or wine." We have long stood for total abstinence and that even applying to the Holy Communion. Even though listeners must be of many denominations it is still being conducted by a Methodist minister.

The Discipline says "Let the pure, unfermented juice of the grape be used." We cannot do otherwise and be true to our church. Anyhow, what is the shut-in supposed to do with the rest of the bottle? It would take a long time to drink it up at Mr. Oman's services.

WESLEY STEPHENS, *the Methodist Church, Cave Spring, Ga.*

HELPFUL ARTICLES

EDITOR: As a student just finishing seminary and just beginning in the pastorate, let me say that I find your magazine very stimulating and helpful. Most helpful were the [recent] articles by Nels Ferré and Carl Michalson, "Methodism's Malcontents," "The Assaults Upon Our Civil Liberties" by D. F. Fleming, and the controversy over "Let's Bury the Corpse."

CHESTER CHAMBERS, *Weston Methodist Church, Weston, Ohio*

LITURGY

Our Practices in Common Worship

By JAMES TILDEN BROWNING

For those who have never set down on paper their understanding of essential differences between Roman Catholic and Protestant modes of common worship, this summary, by the pastor of Johnson Memorial Methodist Church of Huntington, West Virginia, will be stimulating in making the comparison.

IN ANY discussion touching the vital facts of human life, especially a fact that is a universal possession of mankind like religion, I am more inclined to emphasize likenesses and similarities than differences. Before undertaking to call attention to the differences between the Roman Catholic and Protestant modes of common worship, therefore, allow me to set down some of the elements in worship that are common to both groups.

1. They have a common God. To both Catholic and Protestant God *is*. He not only *is*, but he is the *only* holy and eternal God, the Being of beings, the Maker, Lover, Keeper of all life. Genuine Christian worship, regardless of where special emphasis is placed, always requires as its foundation this belief.

2. They have a common Christ. From this common Christ, both Catholic and Protestant derive the title "Christian."

3. They have a common human nature with a common spiritual aspiration; the aspiration to have contact with the ultimate Source of reality.

4. They have a common experience known as "worship." It is true that this experience is not arrived at by the same road. Some go by the road of much action and symbols, while others go by the road of Quaker quietness and simplicity. I remember hearing Lynn Harold Hough say: All roads lead to the City of God, but all roads that lead to a city also lead away from it. The important thing is not what road you are on, but which direction you are going. Likewise, all modes of Christian worship, presuming sincerity on the part of the worshiper, lead to a commonly desired experience. The worshiper experiences a Being who is beyond. Without such an experience there cannot be worship.

Roman Catholic Worship

We cannot understand Roman Catholic worship unless we understand its inner character and implications.

Evelyn Underhill says: "The Christian liturgies are the ceremonial garments of which every detail and ornament has or had significance of an expression of her love and adoration, or a memorial of her past but which lose all beauty and all interest when regarded apart from the life which they are intended to suggest." Roman Catholic worship can carry forward many different levels and strands of worship because it proposes to baptize into Christ all the religious longings and desires of men.

Aware of our inability fully to understand the inner character of Roman Catholic worship, much less to interpret what we know about it, we proceed to mention in outline form some of the general characteristics of it.

There is a penetrating sense of the transcendence of God. There is an emphasis on divine action. God is the author of the worshiping life, and there is an awesome feeling that the Eternal is present. The liturgies, the ceremonial acts of genuflection, prostration, incense, and lights are the outward signs of adoration of the divine.

Catholic worship is Christocentric. The mystical communion with Christ is kept alive through liturgical forms. Each Sunday is connected in some way with the events in Christ's life or that of his associates. They have a supplied ritual used by all Roman Catholics, and this ritual is built around the church calendar that observes the events in Christ's life.

This makes for a historic continuity of worship. The expressions of worship are those that have been used by Christians for centuries. It makes for a corporate worship around the world. Even the small congregation feels that it is a part of a large number who are saying the same prayers and going through the same acts of worship at the same time. Though they be in a strange land, they are not strangers of the service.

Public worship in the Roman Catholic Church is almost entirely eucharistic. Every morning service consists primarily of the observance of the Lord's Supper. It is held that the bread and wine are actually changed into the body and blood of our Lord. The priest offers up the bread and wine at the altar as a sacrifice of Jesus to God, which is intended to be a repetition of the sacrifice that Christ made on Calvary. No matter how long or short the service, the worshiper who has attended Mass has shared in the supreme act of worship.

Hilsop says: "The worship of the Mass has both a personal and an impersonal aspect. There is a deliberate veiling of personality. This is most obvious in the action of the Priest. He is divested of personal attributes, and is garbed in clothing that cloaks his individuality in his office as celebrant of the sacrifice. Many of

the prayers are unheard and no trace of personality vibrates through the service. In the rites are voiced not the reactions of the worshiper—his emotions, his feelings, his spiritual interpretations—but the simple and austere facts of the spiritual life." The worship is personal in that its purpose is the salvation of the soul, and its aim is to bring the worshiper before the stupendous fact of God's saving presence.

The worship of the Roman Catholic Church is social and organic. The oneness of the church is reflected in the uniformity of her language. The Roman rite is always said in Latin with two exceptions: Slavonic is used in the eastern shores of the Adriatic, and occasionally Greek is used in papal Masses. The devout Roman Catholic hears the same great words though he be in an alien land, and this fact has great significance. He prays not as an individual, but as a part of the church. His worship is a part of the total action of the church.

Byington gives us this typical outline of a Roman Catholic service.

a) There are no preliminaries.

b) At the appointed minute the priest enters, takes his place at the altar, and in five minutes the service is under way.

c) There is constant action. The priest is in motion almost all the time, bowing, bending, moving his hands in intercession or benediction, or making the sign of the cross. All this is done oblivious of any congregation.

d) Now he covers the sacred vessels, uncovers them, cleanses them.

e) Now he is kissing the altar and now he is elevating the bread or cup.

f) The worshiper also changes his position from sitting to kneeling, to standing, and back again a score of times in as many minutes. It is all action. Before a Protestant has time to realize it, the service is over and the people are filing out.

g) While Mass is being said the worshiper may read prayers or commune with God in private devotion. Between the two divisions of the Mass come, in English, the notices, the requests for prayer for the dead, the reading of the gospel lesson and the sermon.

Protestant Worship

A description of Protestant worship is a much more difficult task because of a lack of uniformity. Protestant worship is divided into two types; the liturgical and the non-liturgical. The liturgical includes the Lutheran and Anglican churches. The non-liturgical includes the Baptist, Congregational, Methodist, and many others.

It becomes necessary therefore, to know the distinguishing characteristics of these two major groups in Protestantism before we can point out distinctive differences between Protestantism as a whole and the Roman Church.

First, take a look at the worship of the non-liturgical church. Evelyn Underhill, in a book on worship, says: "Free Church worship, so greatly developed among English-speaking Christians . . . is at its best the devotional expression of the 'Sect-idea' " (*Worship*, Harper & Brothers, $3.50, p. 300). "The sect demands a spontaneous worship which shall be the devotional expression of a personal and subjective relation to God. In the Free Church we have the full evangelical reaction from institutional and liturgical religion, with its intense suspicion of ritual acts and outward forms, its demand for simplicity and sincerity of expression."

The non-liturgical churches refuse the mysterious and emphasize edification. The Free churches in the Anglo-Saxon world accept the two major sacraments of Baptism and the Lord's Supper, but not as channels of grace in the Roman Catholic sense. The Congregationalists regard Holy Communion as a "token of faith and brotherly love." Theoretically, any member of the congregation may be the celebrant. No need is felt for any special preparation for the communion. The elements of the supper do not have any special quality of sanctity, and no reverence is shown them outside the service, since the idea of mystery mediated through things is utterly rejected. There is an anti-sacramental temper and an impatience of ecclesiastical control in both the Baptist and Congregationalist churches.

The Quakers, more than any other Free church, reject all outward forms and sensible signs. The essence of worship for Quakers is "the quiet gathering of souls together to share fellowship with God."

In non-liturgical churches certain other distinctions stand out.

The first is the responsibility of leadership. The leader of the service is responsible for the success of the service. If he rises to the opportunity, then he may be able to bring his people to a consciousness of God that is very difficult for the ritual to do. The leader must plan his own service since it is not laid out for him by some higher authority in the church. It is very important that he knows how to plan so that the feelings, thoughts, and desires to be expressed in that day's service.

When the hour of the service arrives, the leader must be alert and spiritually sensitive in the selection of the words he will use, and the manner of their delivery, that he may awaken the spirit of true devotion in the worshipers. No minister can fulfil the responsibility of the hour of worship without knowing something of the spiritual needs of his people. While the minister has great freedom in the planning of the service, he has an awesome responsibility for the proper preparation for this one great hour of the week.

Non-liturgical worship is responsive to situations. When the prayers and sermon touch upon experiences that are common to all, there tends to be a better response and a deeper reality about it. This is especially

true if the application is to the time and place where they live.

Non-liturgical worship is experiential. The worshiper has had an experience of a new vision of God. He has evidences that God cares for him and that He forgives him of his sins. Out of these experiences come the impulse to worship. His worship is not prompted by what he sees on the altar or hears in the service, but by what he has experienced in his own soul.

Let us turn now to a brief review of worship in liturgical churches.

The Lutheran Church has always stressed the objective elements in worship such as the sacraments, the creed, and the united expression of the people.

Writing on worship in the Anglican Church, Heiler says: "The greatness, indeed one might say the uniqueness, of the Anglican Church of today lies precisely in the fact that it gives room enough, both in its worship and in its church life in general, for the Catholic as well as for the Protestant religious life. Anglicanism has been called a compromise between Calvinism and Roman Catholicism. This characteristic of compromise is apparent especially in the order of service of Common Prayer. Much valuable liturgical wealth of the early Church is retained, and reminted, the feeling for beauty and seemliness in divine worship is preserved, and the high estimation of the Eucharist is not weakened."

In contrast to non-liturgical worship are certain other distinctions.

The leader is responsible only to a limited degree for the service. The value of the service rests largely with those who fashioned it. The leader has the ritual before him and he must follow it, and this he must do Sunday by Sunday. Of course he does have some responsibility. He must be familiar with the order of the service, and, like the non-liturgical leader, he must be spiritually prepared for the service.

The leader does not recognize situations in the conduct of the worship beyond the observance of the Christian Year. The services follow the events in the life of Christ and his followers, and other circumstances do not enter into the content of the service.

The liturgical worshiper comes to church expecting the objects of worship to awaken within him a desire to worship. He depends a great deal on what he sees, the altar, the officiants, and symbols.

Summary of Differences

1. The whole structure of Roman Catholic worship is based upon the dogma of papal supremacy and papal infallibility. This dogma implies that subjection to the Pope is indispensable to salvation. It leads also to the conclusion that biblical revelation has no right of direct impact upon human minds, that it has no permission to be understood except as it is interpreted through the vicegerent in the Vatican.

Protestant worship is based upon the proposition that every Christian is his own priest; that the grace of God is not mediated through the Pope, but that every man may come directly to God for himself.

2. Roman Catholic worship is eucharistic. The Sacrament of the Lord's Supper is the one central thing in the service. The Catholic believes that the bread and wine are actually changed into the body and blood of Christ. In Protestant worship, the Lord's Supper is observed at regular intervals, but not necessarily at every service. Protestants do not believe in the doctrine of transubstantuation, but believe that the bread and wine are only symbols and suggestive aids to worship. The sermon in Free churches is to worship what the Lord's Supper is to worship in the Catholic church.

3. The worship of the Roman Catholic Church is organic. There is a historic continuity, a uniformity of language; and the worship of the individual is a part of the total action of the church. As we have seen, this is not the case in Protestant worship, for there are first of all the major differences between the liturgical and non-liturgical churches, and there is no uniformity or historic continuity between these two divisions. This is more obvious among the Free churches in which each has its own order of worship, its own peculiar heritage, its own program of work, and its own special objectives.

4. Much we have said may be summed up in this distinction—a distinction which is not absolute but which approximates the truth—that is, Roman Catholic worship is objective while Protestant worship is subjective.

While it is true that both objective and subjective worship are found in various cults and in different religions and in both the great western branches of the Christian Church, objective worship comes out the more distinctly in Roman Catholicism, and subjective worship is more evident in Protestantism.

In the Catholic church the direct worship of God is as much a duty as the saving of souls. The "forty hours" of the adoration of the sacrament by the laymen, and the great amount of time spent by the priest in saying the "office" are but distantly connected with the purpose of saving souls. The conception is that God is pleased with these prayers rising to him from persons in all sections of the globe.

No matter how humble the structure, the Catholic believes that God dwells there and that He is there in a peculiar sense in the sacrament. It is believed that God is present in the Protestant church, but nowhere in particular, and no more in the church than anywhere else. According to the Protestant, God is present everywhere but is not localized in any specific object. The Catholic believes, too, that God is everywhere, but that He is also present in one particular place. He is there in the bread and wine, transformed in substance upon the altar.

The contrast between objective and subjective worship is found also in the acts and bearing of the minister and the priest. The minister speaks for the people to hear. He prays (we hope) to God, but (we must confess) very often to the people. On the other hand, the priest turns his back to the congregation, faces the alter where God is, and whispers his prayers in a low tone not to be heard by anyone. During most of the service he seems to be unconscious of the presence of the worshipers.

Administering Holy Communion

By D. MOUZON MANN

When the minister "tacks on" the Lord's Supper after the regular service, he has already taken a long step toward rendering the service ineffective, writes the pastor of First Methodist Church, McGehee, Ark. He suggests a way of conducting the service that conserves time but yet results in a deeper experience.

THE LORD'S SUPPER, the most clearly outlined avenue of special blessing in the church, is being neglected.

The reasons for observing this sacrament with reverence and regularity should be obvious. (1) Jesus issued the invitation. If we are following him, we should want to respond. (2) It is one of the few acts in our formal worship. Most of our worship is composed of listening, as to the sermon, or speaking, as in hymns, prayers, and readings. The average person will find worship implemented by an act a dependable source of meaning. (3) It is a joyous answer to the disciple's desire for an attainable way by which he may comply perfectly with the wish of his Lord. Other reasons might be cited.

But the place of the supper in our church is not important. Some do well to have it once a quarter, and then there may be a noticeable drop in attendance if the laymen remember that it is communion Sunday.

Many have been concerned about the churches whose pastors are not permitted to administer the sacrament. Of a more serious nature are the churches where the sacrament is no longer really available for members in general, though their pastors are qualified. The sacrament is not offered in the regular worship service when the people can attend, but at an inconvenient time and place.

Why this predicament? (1) We ministers have not had an active conception of its spiritual possibilities. Thus we have not been highly concerned about conveying to the members its true import. (2) We may have had the idea that devotion and liturgy are incompatible. (3) We have administered the sacrament in such a way as to preclude much likelihood of a real blessing.

It is this last matter that is the chief subject of this article.

The ceremony is frequently "tacked on" to the end of the regular order of worship. This means, actually, two different services. Such a division of emphasis makes a weak impact on the congregation. Although the pastor hurries, the service lasts longer, which is a disadvantage. There is much waiting for the different tables to assemble, to be served, and to be dismissed. Ushers directing the movement of the people to the table reduce the spontaneity of the worshiper.

What, then, is the solution? Here is one.

Basically, the pastor holds one service instead of two. The Call to Worship on communion Sunday is the invitation to the Supper. On that day, the responsive reading and the Gloria Patria are omitted. At the time of the pastoral prayer or any other prayers preceding the sermon, the following prayers are used from the ritual: General Confession, Prayer for Pardon, the Collect, Prayer of Thanksgiving.

The second scripture reading comes at the usual place. A short sermon in keeping with some aspect of the supper is delivered. This provides content for the communicant's experience. After the sermon, the pastor offers the Prayer of Humble Access and the Prayer of Consecration, takes communion himself, and leads in the Lord's Prayer. Then the distribution of the elements follows.

The consequence is this: in the time the pastor ordinarily uses for the regular order on communion Sunday, he has blended the two services to make them one, and he is ready for the actual serving. He has used about forty-five minutes.

At this point, we serve the communicants in a way which conserves time, makes for a deeper experience, and is in keeping with the symbolism of the one table. This is what is said to the congregation, essentially: "This is the Lord's Supper; therefore, every believer in him, regardless of denominational affiliation, is welcome. You will come forward by your right and return to your pew by your left. *After each person has received the sacrament, he will return to his pew that another may immediately take his place.*"

This means the pastor is moving all the time, serving the people. They come forward without any direction from an usher; they learn to move from the front of a section to the rear. Sometimes, a short line will be formed by those waiting to take their place at the table. Each communicant has time for his own personal meditation after kneeling and before the pastor gets back around to him.

Every moment is used. The pastor does not have to wait for one group to clear the chancel and another to take their place. In a large church, one pastor can serve one side of the chancel rail while another is serving the other side. There is no hurry because every moment is being used.

The worship is spontaneous. Persons do not have to wait until everyone is at the chancel to kneel, or until everyone is through before rising. They do not have to wonder when the usher will get to them and if they will be included in the next group. They are moving naturally and individually.

Yet, the symbolism of the one table is preserved. The usual procedure of dismissing each group with a prayer breaks the symbolism of the one table. The ritual prayers before and after the actual serving are adequate.

Moreover, the service is concluded at the usual time. Displeasure with a long service is not directed against the sacrament.

Some details have been omitted from this discussion. We hope, however, that the description above may be clear enough for one to see the possibilities in it.

WHITSUNTIDE CALENDAR--II

Citizens of Heaven

June 21, Fourth Sunday after Pentecost.[1] Hebrews 11:13-16; Mark 12:13-17.

"Christian citizenship" is the theme of the day. In both lessons we have the thought of the Christian's relationship to the world around him. In the Epistle, Paul (or whoever wrote Hebrews) reminds his readers that they are strangers and exiles upon the earth. They are therefore not to think too much about the world around them, but to remember that their citizenship is in heaven, that they are sojourners in a strange land.

This attitude needs the corrective supplied by the Gospel lesson, in which Jesus shows himself to be "subject to the higher powers," as Paul counsels in another place. A morning sermon might stress the Gospel story and be followed by an evening discourse on "Strangers and Pilgrims."

The Future Life

June 28, Fifth Sunday after Pentecost. Revelation 21:21-27; Matthew 5:43-48.

Continuing last Sunday's thought, today's Epistle tells of the Christian's home. If he is not at home in this world, what then is his destination? The doctrine of the future life has been neglected in modern preaching. Certainly we cannot blueprint the heavenly mansions, but we ought to preach sometimes on what the Bible teaches about the future life. Each Sunday should be a resurrection day, and, at least once in a while, we should give our people a bit of a preview of heaven.

In our search for scientific knowledge, we have neglected one great field of research—life after death. As a consequence, those groups that can confidently assert what they believe about the matter are finding interested hearers, while we hesitate lest we be accused to being too otherworldly. Old-time Methodists were very much interested in their heavenly home.

The Gospel is concerned with the problem of what to do with your enemies. "Love them," said Jesus; but we find it very hard to do that. Modern psychology becomes our ally when it teaches that hatred is the cause of illness. Hatred produces disease of the soul and body. All of us have known men and women who will not forgive a wrong and who are suffering from a variety of diseases.

Glenn Clark, in his various books, points out clearly the relationship between love and health. Leslie Weatherhead also devotes much space in *Psychology, Religion, and Healing* (Abingdon-Cokesbury Press, $5) to this problem. Here is a field where we need much plain-speaking, for our churches are full of people who bear grudges. Until we begin to forgive, we cannot be forgiven.

[1] The liturgical color for the remainder of Whitsuntide is green (see introduction to "Whitsuntide—I," May, p. 30).

The Name of Christ

July 5, Sixth Sunday after Pentecost. Zechariah 8:3-5; Matthew 7:21-27.

The story of the two houses has been used so frequently that it might be well to use the first part of the lesson instead, and talk about "Those Whom God Will Not Recognize."

The importance of a name in Hebrew thought is not often explained or recognized. Jesus here gives the picture of those imposters who should arise to trade upon his name and to claim for themselves a reward because of their use of that name in their fraudulent activities. "Have we not prophesied in your name; have we not preached as Christian ministers, have we not healed as Christian healers?" To us, these words mean merely that there were those who claimed to be Christians and were not. But to Jesus hearers they meant something more.

Most of us have trouble in explaining the reason for the commandment against taking the name of the Lord in vain. We say that men should not be profane, and let it go at that. But the Jews meant more than this; they saw in this law a means of keeping the sacred personality of God from being profaned by careless use. More than that, they considered that the name was too sacred to be used even reverently, and so they evolved a series of designations for the name of God.

To the ancients of many races, the name was inseparably connected with personality, and one could by mishandling a name, hurt another as surely as by mishandling his person. Even today, there are some tribes that will not allow a stranger to know the name of one of their members, and, in some cases, the real name is known only to the man himself. "If you know my name," said one native, "you hold me in your power."

With this introduction, we can better explain the meaning of Jesus' words. He is calling attention to the crime of using his name without his Spirit. He is saying that it is possible for one to preach, teach, heal, and even do miracles without being actually in touch with God, and the sin of this lies in the denial of Christ as the source of power. As they have, by their actions and their un-Christian spirit, denied Christ while yet marching under his banner, he will in the last day deny that he ever knew them.

One is tempted to suggest that the world is full of such followers of Christ, who call themselves Christian and yet deny the Christian spirit of love.

A final point is this: Place over against the words of Jesus, "*'I never knew you,'*" the denial of Peter, "*I do not know this man of whom you speak*" (Mk. 14:71b R.S.V.). Never knew him? What do you mean, Peter? Did you not walk with him along the Galilean road, did

you not stand beside Him in the crowd when he fed the five thousand, did you not say, "If they all run away, I will not desert you"? "I never knew him," says Peter, and in that hour he becomes a traitor just as Judas was, for denial is betrayal, and the suffering eyes of Jesus look into his, and he begins to weep the bitter tears of self-disgust and remorse.

Right Thinking

July 12, Seventh Sunday after Pentecost. Philippians 4:8-9; Luke 2:40-51.

Again we deal with practical questions of Christian living, this time with the problem of right thinking. The Epistle gives us only one short passage consisting of two verses, but they are packed with homiletical material.

As a man thinks, so is he. If we think over our defeats, we become conditioned to defeat; if we brood on our troubles, we become sour; if we think on impure things, we become impure. But if we fix our minds on high things, we are making it easier for our souls to ascend to God in prayer and praise. Here we might consider the practical value of a set form of devotions, for the one who has no routine of prayer will often forget to pray.

The Gospel gives us a picture of Jesus' attachment to the worship of God in its so-called "formal" manifestation. Sometimes we hear that he was not interested in the temple worship—it was too formal—and that he preferred to preach out on the hillside or beside the sea. Thirty years ago much was made of this false picture of a homespun prophet who had no use for the church of his day and would not be found in our sanctuaries.

Now we realize that much of his life was centered around the keeping of religious rules and following religious routine. True, he discarded the useless regulations, but he never repudiated the formal worship of his time, and his disciples were noted for their love of the temple. They did not content themselves with going to service on the Sabbath; they were in the Temple daily.

Our worship is based upon both the synagogue and the temple; our Scripture readings are descended from the custom of the synagogue, as are our prayers. The Christian year began as an attempt to retain the regularity of instruction that was a part of the Hebrew ritual.

Spiritual Gifts

July 19, Eighth Sunday after Pentecost. James 1:5, 17, 22-25; Matthew 6:26-30.

The compilers of our lectionary were fond of breaking up passages and this is one example of the havoc caused by such a system. I do not deny that the selected passages make up a good Bible reading on the subject of spiritual gifts, but it is confusing to the reader to have to skip around.

Let us make the best of the situation, however, and be glad that the selected verses make sense. An eminent Roman Catholic writer complains that the Catholic lectionary often starts a lesson in the middle of a thought and sometimes does not end properly. It is interesting to note that the lessons in the Book of Common Prayer and the Lutheran pericope often coincide, but in many cases the Lutheran selection is only half as long.

While I am speaking of this, I would like to suggest that in view of the frequency with which our lectionary gives us these split readings there ought to be a small book of lessons published for the benefit of the ministers. One of the liturgical denominations is putting out a new lesson book with the readings given in both A.V. and R.S.V. in parallel columns. Such a book would be very valuable to Methodists and should be provided.

"A Look in the Mirror" might be the subject of a sermon based upon James 1:23. Such a message could deal with the apparent contradiction between the teaching of James and Paul—a contradiction which actually does not exist—and should stress the need for practical Christianity which is based upon both faith and works.

The Gospel lesson gives a discourse on "Faith in God's Goodness." If God is the author of good, if he has so contrived the world with all its beauty (which is for a purpose), will he not bring beauty and peace into the lives of those who trust him? One of the most encouraging books to come out of the war years was a little volume by A. Cressy Morrison, *Man Does Not Stand Alone* (Fleming H. Revell Co., $1.50), which gives a modern twist to the old argument from design.

Laying Up Treasures

July 26, Ninth Sunday after Pentecost. 1 Corinthians 12:14-27; Luke 12:15, 22, 23, 29-34.

Here is another split lesson that parallels last Sunday's Gospel. I would suggest that the entire passage be read, beginning at Luke 12:13 without skipping. The parable of the rich fool, which the lectionary omits, should form the basis for the sermon. The question, *Whose then will they* [the grain and goods] *be?* may be paraphrased in modern language: "Who's going to get it when you're gone?" Nevertheless, we go on laying up treasures on earth and starving our souls.

Someone has told the story of a wealthy man who took an interest in a young caddy at the golf club. It was the first time in his life that he had ever been interested in a person outside the circle of his acquaintance in business, although he had given liberally to charity. One day the boy was in an accident and died. The rich man rushed to the hospital and stood by his side. He rode to the funeral with the bereaved family, wept with them beside the grave.

Soon after that he himself died suddenly and came up to the heavenly mansions completely bewildered and uncertain of his fate. He asked the doorkeeper how he had managed to get in. "I wasn't a very good man," he said, "and I never prayed much until Jimmy died. I don't deserve this."

"That's right," was the answer, "None of us do. But you had some credit coming to you up here and we built your house out of that."

"Credit?" mused the rich man. "I suppose that was for those millions I gave to charity."

"No," said the angel, "it was for the tears you shed for Jimmy."

The measure of our likeness to Jesus is the measure of our genuine love and sympathy for our fellow man and our faith in God.

preview of methodism

COMMITMENT DAY SET FOR DECEMBER

At the request of the Council of Secretaries the Board of Temperance has agreed to promote Commitment Day on the first Sunday in December in this quadrennium.

A call has been made by the Board of Temperance for a Citizenship Convocation to be held in Washington October 14, 15, and 16, to which representatives of all church agencies have been invited. At this meeting emphasis will be given to a campaign among churchmen to "Make Christmas Christian."

Special emphasis will also be given to elimination of alcohol from Christmas office parties, the removal from highways of alcoholic outlets, the encouragement of a nation-wide safety campaign, and the standardization of Commitment Day efforts in all cooperating denominations.

WORLD SERVICE REPORT

According to a report made April 1 by the Council on World Service and Finance, Methodists had yet to contribute $3,469,997 to realize their goal of $9,660,000 for World Service giving in the fiscal year ending May 31.

World Service gifts of $759,162 received in March represented a 16 per cent increase over March, 1952, making the total collected during the fiscal year $6,190,002. According to Thomas B. Lugg, Chicago, executive secretary and treasurer of the Council, more than one-third of the goal would have to come in during April and May.

The Interdenominational Cooperation Fund received $24,894 during March, bringing its total in its first year to $160,993. Week of Dedication returns in the first month after its observance were $172,063.

DRAMA WORKSHOP

The only religious drama workshop sponsored co-operatively by the Protestant churches of North America has opened registrations to church leaders interested in drama this summer at Green Lake, Wisconsin, August 15-22.

This will be the fifth year the workshop program has been conducted at Green Lake on the grounds of the American Baptist Assembly. Experienced directors will take a wide variety of church lay people through the phases of the production and development of drama, the oldest art of the church.

This co-operative effort is sponsored by the Division of Christian Education of the National Council of Churches of Christ in the U. S. A. and the American Baptist Assembly.

Directing the program that will include technical instruction, informal forums, experimentation, and actual production experience, will be Amy Goodhue Loomis of Lowell, Michigan. Miss Loomis is an author and lecturer as well as the director of religious drama of the American Baptist Convention.

Helen F. Spaulding, research director for the National Council's Division of Christian Education, will serve as assistant director, in charge of registration and administration of the workshop. Further information may be obtained from her at 79 East Adams, Chicago 3, Illinois.

DIRECTOR OF NEW DEPARTMENT CHOSEN

The Methodist Board of Education filled a top administrative post April 7 with the election of Gerald O. McCulloh, Evanston, Illinois, as director of a new Department of Theological Schools.

Dr. McCulloh, professor of systematic theology at Garrett Biblical Institute since 1946, will come to Nashville in July to assume his new post at the board's national headquarters.

He will serve as a liaison officer between the board and The Methodist Church's ten theological schools, and be in charge of promoting theological education in the church at large.

The ten seminaries are: Perkins School of Theology at Southern Methodist University, Dallas, Texas; Duke University's School of Divinity, Durham, North Carolina; Boston University's School of Theology, Boston, Massachusetts; Emory University's Candler School of Theology, Atlanta, Georgia; University of Southern California's School of Religion, Los Angeles; Drew Theological Seminary, Madison, New Jersey; Gammon Theological Seminary, Atlanta; Iliff School of Theology, Denver, Colorado; Westminster Theological Seminary, Westminster, Maryland, and Garrett Biblical Institute, Evanston, Illinois.

Dr. McCulloh is a native of Auburn, Kansas, and holds an A.B. degree from Baker University, A.M. and S.T.B. de-

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

June 1-6—Northeastern Jurisdictional Recreation Workshop, Byndenwood, Pa.

June 8-July 9—First term Supply Pastors' School (South Central Jurisdiction), Southern Methodist University, Dallas, Texas.

June 15-19—National School of Alcohol Education for Youth, sponsored jointly by Board of Temperance and Board of Education.

June 15-July 3—Approved Supply Pastors School, Westminster Theological Seminary, Westminster, Md.

June 26-28—World Methodist Convocation on Evangelism, commemorating the 250th anniversary of John Wesley, Philadelphia, Pa.

June 29-July 3—School of Alcohol Studies and Christian Action for Adults, Cornell College, Mount Vernon, Iowa.

July 6-24—School for Town and Country ministers, Westminster Theological Seminary, Westminster, Md., John Baxter Howes, director.

July 8-10—Annual meeting of Board of Lay Activities, Chicago, Ill.

July 13-Aug. 13—Second Term Supply Pastors' School (South Central Jurisdiction), Southern Methodist University, Dallas, Tex.

Aug. 3-7.—Southeastern Jurisdiction District Superintendents' and Pastors' Conference, Lake Junaluska, N. C.

Aug. 14-16—Southeastern Jurisdiction Church School Superintendents' Conference, Lake Junaluska, N. C.

Aug. 16-23—Southeastern Jurisdiction Minister's Week, Lake Junaluska, N. C.

Aug. 17-21—Second annual Institute for Houseparents and Superintendents of Methodist Homes, Lake Junaluska, N. C.

Aug. 18-21—Southeastern Jurisdiction Town and Country Conference, Lake Junaluska, N. C.

Aug. 23-31—Annual meeting of National Conference of Methodist Youth, National College, Kansas City, Mo.

Aug. 25-30—Southeastern Jurisdiction Family Life Conference, Lake Junaluska, N. C.

Aug. 30—Festival of Christ the King.

Sept. 6—Labor Sunday.

grees from Boston University, and the Ph.D. from the University of Edinburgh, Scotland.

Before joining the Garrett faculty he was minister of Hamline Methodist Church, St. Paul, Minnesota, for four years, and professor of philosophy at Hamline University from 1938 to 1942.

NEXT GENERAL CONFERENCE

J. Wesley Hole, Los Angeles, is the new chairman of the Commission on Entertainment of the General Conference, which held its organization meeting in Chicago in April.

The Commission announced that cities wishing to entertain the next General Conference in 1956 should address inquiries as soon as possible to the secretary, Aubrey S. Moore, at 77 West Washington, Chicago.

FOR FOURTH SUNDAY

A new type of leaflet is being issued for the Fourth Sunday World Service emphasis, June 1953. It is in the form of a four page illustrated "news-sheet." The title is, *Fourth Sunday World Service News.*

The emphasis is on the youth of our nation. The articles takes up the problems of youth, both churched and unchurched. Quoting from a statement made at a recent meeting of the Council of Bishops, "*We recognize . . . that the most creative partnership of the church is with her youth.*"

Other items in the news-sheet concern the work of Methodist World Service, Evangelism, Advance Specials, and important projects now accomplished as a result of Advance Specials. The news-sheet is dated June 28, which is the Fourth Sunday of the month and is intended for free distribution in our churches. It is available in quantities from the Service Department, 740 Rush St., Chicago 11, Ill.

JUDICIAL COUNCIL MEETS

The Judicial Council, Methodism's supreme court, will meet June 25 in the Robert Morris Hotel, Philadelphia. The council will at that time elect a new secretary to succeed the late Charles B. Ketcham.

Marvin A. Childers, San Antonio, Judicial Council president, has asked that all matters to come before the Council be sent to him before June 20 at 1021-22 Milam Building, San Antonio, Texas.

All appeals and requests for declaratory decisions which have been referred to Judge Childers by June 20 will be considered at the June 25 meeting.

L. Dorsey Spaugy, Pittsburgh, Pa., will be called by the council to fill the vacancy left by the death of Charles B. Ketcham.

SOCIAL SECURITY FOR MINISTERS?

The Methodist Board of Pensions (Missouri Corp.) has adopted a "wait and see" policy regarding a congressional amendment that would make ministers eligible for social security benefits.

A motion opposing the plan was tabled after lively debate at the board's biennial conference April 16-17 in Memphis, Tennessee, attended by one hundred delegates from thirty-four Methodist annual conferences of the Southeastern and South Central Jurisdictions.

However, the conference did accept a recommendation of its findings committee that asked "the Commission (on Pension Legislation) elected by our last General Conference to study carefully and prayerfully the program of social security, to be definite and positive that the plan does not charge churches for unemployment tax and that a more adequate annuity for preachers of low salaries be cared for before The Methodist Church agrees to any plan of social security prompted by our federal government."

Charles L. Calkins, executive secretary of the Illinois Corporation of the Board of Pensions, presented the pros and cons of the many-sided social security proposition.

Delegates also recommended the following:

1. That the Missouri Corporation call a meeting preceding the next General Conference to consider pending pension legislation and other pension matters.

2. That full-time secretaries be employed in each annual conference in the Missouri Corporation territory to promote and carry forward the program regarding homes, endowments, wills, and reserve pension programs.

3. That "Retired Ministers Day" be sponsored as a special project of boards of lay activities—general, conference, district, and local.

4. Intense cultivation in efforts to secure wills and bequests for endowment funds.

5. That participation in the reserve pension plan be included in the long-range planning of all annual conferences in the territory.

6. That a minimum goal of $500,000 for endowment be set for this quadrennium in each annual conference where that amount has not been raised already.

CONVOCATION ON URBAN LIFE

The Council of Bishops calls the leaders of Methodism to consider how our church can work more effectively for Christ in the rapidly growing urban areas of America.

Every problem and temptation is increased by the pressure of population in the city. Unique opportunities are also to be found where vast numbers dwell in close proximity. These problems and opportunities challenge the Church of Christ.

To meet this challenge Methodism needs an over-all strategy for denominational and interdenominational teamwork, specially trained leaders, new skills and a deeper concern for the apartment house dweller, the underprivileged, the dispossessed and the racially different.

We request each annual conference Board of Missions to establish a committee on urban life, which shall organize a study group in each city. Its function shall be to evaluate city church strategy and programs in the light of their city's problems and opportunities, to recommend appropriate action and to document their findings with successful experiences.

We call a council of city church leaders to meet in Columbus, Ohio, February 24-26, 1954 to consider the findings of the city study groups, to plan creatively so that our Methodist churches can minister more effectively to those who dwell in urban areas.

—The Council of Bishops of The Methodist Church

LAYMEN'S MISSIONARY MOVEMENT

The theme for the twenty-third continent-wide annual observance of Men and Missions Sunday is "Alerting men for world missions." The date has been set for Sunday, October 11, 1953.

The Laymen's Missionary Movement of North America, 19 South LaSalle Street, Chicago, is preparing a *Men and Missions Handbook for 1953-54,* that will serve not only as a speaker's manual for Men and Missions Day, but for the use of those participating in other Men and Missions programs throughout the church year in their respective men's groups.

It is expected that the Men and Missions emphasis will be extended far beyond the scope of former years, reaching more men of more communions with the missionary challenge.

Men and Missions Sunday is the opening day of United Churchmen's Week, October 11-18.

The Fountain

REQUIREMENT

Every loyal servant of God must impose upon himself some kind of self-discipline. . . .

—Walter M. Horton, in *God, Jesus, and Man* (Association Press)

CHURCH AND SEX

The Christian religion grudgingly admits that in the consummation of marriage, man worships the woman physically, that he expresses his love physically as well as spiritually. However, this is not yet considered a safe subject to be taught in the church. Indeed, many religious leaders are opposed to any philosophy of sexual love being taught in the school. They keep insisting, with obvious inconsistency, that it be taught at home by parents, who, of course, are a product of these same schools and churches which have found the philosophy of sex too wicked, too dangerous, too personal, or too "disturbing" to be discussed openly. This from our schools and churches which are the institutions which are looked upon as the repositories of the utmost "good" in our society! They are the ones who should be working toward a blending of their goodness with the supposed wickedness of sexuality.

—O. Spurgeon English, in *The Meaning of Love;* ed. by Ashley Montagu (Julian Press)

CHRIST'S INVITATION

It must here be pointed out that all through His ministry [Jesus] was not merely teaching men about their sonship of God, but opening up for them an entry into that sonship. His role was never that of one who encouraged others to enter into the possession of a treasure that had been always there. His claim was to have brought that Kingdom with Him in a mysterious way, and now, with His coming, it was possible for men to enter it as it had not been possible before. . . .

—David S. Cairns, in *The Image of God in Man* (Philosophical Library)

BULLETS AND ULCERS

During the grueling month of August, 1950, when the Security Council was arguing the Korean question, a visitor to Lake Success asked Warren Austin how he could sit and listen to so much talk and wrangling.

"Madame," said the ambassador, "it is better for aged diplomats to get ulcers than for young men to get shot."

—A. H. Feller, in *United Nations and World Community* (Little, Brown, and Co.)

REWARD OF PATIENCE

It is said that the Grand Canyon, three hundred miles long, walled in by perpendicular rocks, in some places six thousand feet high, does not owe much of its carving out to the great Colorado River, but to a little stream at its base. Way down at the bottom runs a wild little river that has done it all. It began its work thousands of feet above the highest wall, and keeps carving away, making more and more magnificent what is already the most wonderful gorge in the world. What a great teacher nature is! She is ever diligent, but not hasty; persistent, but never impatient. Faith is like that—always patient, persistent, and creative; it puts that into situations which changes things.

—John Malcus Ellison, in *Tensions and Destiny* (John Knox Press)

LOST

We have become separated from God. That is the largest and most critical fact of the modern world. Some people do not know it, as yet; others know it and are proud of it, not knowing its consequences. Some know it and have resorted to a hasty retreat into various sorts of medievalism; others know it, have felt the awful void within life and bear its intolerable burden with trembling. If we could find a guide as Dante found Virgil!

—Samuel H. Miller, in *The Life of the Church* Harper & Brothers)

PROPHETIC OBLIGATION

What is a prophet? Many would answer that he is a man gifted with prescience, a predictor of things to come. Such figures occur in many religions. But the important fact about Hebrew religion is that the prophet became something quite different from this. It is true, of course, that the biblical prophets sometimes predicted things to come. Sometimes their predictions came true, and sometimes they did not. But the essence of their prophetic task lay elsewhere. The prophets of the Bible were men possessed by an immediately and powerfully perceived vocation to speak for God. The prophet is often likened to the mystic, because of his direct, immediate awareness of God. But the Hebrew prophet contrasts sharply with the Eastern mystic in his primary emphasis on volition and action, and thus upon the moral and social aspects of religion. Holding the norm of God's will as a standard for the judgment of all human existence, prophetic religion involves a radical criticism of every aspect of man's life and society.

—John A. Hutchison and James A. Martin, Jr., in *Ways of Faith* (Ronald Press Co.)

DYNAMIC RELIGION

Many social scientists fail to understand the real relation of Christianity and Judaism to economic life because even when they do not make it subordinate to economic development, they conceive of it as simply a conservative or static factor. They see it only as a defense reaction against novelty in social relations. Religion does conserve values. But this is only one aspect of the real situation. For religions of a universal type are dynamic also. They defend not only the past. They are not simply static. They are the expression not simply of closed societies. They are the creators also of new values and the open society. They express the ideals and aspirations of the inclusive community. They are, in short, prophetic.

—Walter G. Muelder, in *Religion and Economic Responsibility* (Charles Scribner's Sons)

ETERNITY NOW

Heaven is not confined to the future life. It commences in this life; at least we get a taste of it. Heaven is both present and future. It came to earth with the coming of Christ. . . .

—J. Baines Atkinson, in *The Beauty of Holiness* (Philosophical Library)

THE ECUMENICAL WESLEY

The thing which I was greatly afraid of all this time, and which I resolved to use every possible method of preventing, was a narrowness of spirit, a party zeal, a being straitened in our own bowels that miserable bigotry which makes many so unready to believe that there is any work of God but among themselves. I thought it might be a help against this, frequently to read, to all who were willing to hear, the accounts I received from time to time of the work which God is carrying on in the earth, both in our own and other countries, not among us alone, but among those of various opinions and denominations. For this I allotted one evening in every month; and I find no cause to repent my labour. It is generally a time of strong consolation to those who love God, and all mankind for his sake; as well as of breaking down the partition walls which either the craft of the devil or the folly of man has built up; and of encouraging every child of God to say (O when shall it once be!), *Whosoever doeth the will of my Father which is in heaven, the same is my brother, and sister, and mother.*

—John Wesley, *Works* (1831), v, 182; selected by Virgil Kraft, Chicago, Ill.

COMPLETE PICTURE

The picture that Christianity posts on the bulletin board is Christ. But a word of warning here. Make sure it is a complete photograph, not a fragment blown up to full size. For a long time now, it has been fashionable to depict Christ as a good but pale young man, whose eyes glow with mingled tenderness and sorrow. It is certain that Christ could be gentle and tender, and that he grieved for the blindness he saw around him. But he could also denounce double-talkers in language that would bring a libel suit today; and when he drove the go-getters out of the temple he didn't depend on sorrowful looks. In the complete photograph there should be not merely tenderness and sorrow, but also towering strength, boldness, playfulness, and flashing humor.

—Chad Walsh, in *Campus Gods on Trial* (Macmillan Co.)

INSTITUTIONAL SECURITY

It is so much easier to secure the life of the fellowship, its coherence and its indispensable hierarchy by means of solid legal forms, by organization and offices, than it is to allow the life of communion to be continually poured out upon one, to allow oneself to be rooted in it by the action of the Holy Ghost. You can handle and shape as you please such things as law and organization, but you cannot act thus towards the Holy Ghost.

—Emil Brunner, in *The Misunderstanding of the Church* (Westminster Press)

ACTION

More than anything else, the incredible eruption of vicious anti-semitism under the Hitler regime has made the Christian conscience sensitive to its public responsibility. As to what happened to Europe's Jews from 1933 until Nazi rule was smashed in 1945, simple figures are silently eloquent. Where there were a few millions, there are now a few thousands. In cities where there were thousands, you now count them by tens. Many fled in time, others were successfully concealed, and some were rescued at the end, but the vast majority perished and their property was expropriated. Where was Christian Europe while this was happening? Yes, it did much for a few individuals, but it was powerless to prevent the mass horror. What part this memory plays in the effort to make the church a more effective instrument of Christian public policy is difficult to say, but the scars of shame are tender. The slightest signs of reviving anti-semitism in Germany today bring quick public action. Moreover, the West German Government—despite serious threats of economic boycott by the Arab states—is determined to honor its pledge of indemnity to Israel.

—Stewart Winfield Herman, in *Report from Christian Europe* (Friendship Press)

ILLICIT USE

Religion ought never to be used merely as a tool to the acquisition of health, or wealth, or any other value. . . .

—Georgia Harkness, in *The Religious Life* (Association Press)

LEITMOTIV

Jesus, our Lord, substituted love for fear as the dominant motive in life because the God whom He declared unto men was the Great Lover. The life of the community which He sketched with a few broad strokes was "the Kingdom of God": its ideal no less than "be ye perfect even as your heavenly Father is perfect"; the motive for generosity and forgiveness, "that ye may be sons of your Father who is in heaven, for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Men and women were not told to love one another in order to solve the social problem and prevent war, but because they cannot love God truly unless they do love and care about their brother-man. The religion and the ethic are one seamless robe, as the first epistle of St. John reiterates. Again and again, that writer brings out the religious derivation of the morality and the moral consequences of the religion—"He that hath the Son hath life, and he that hath not the Son hath not the life."

—Leslie Hunter, in *The Seed and the Fruit* (Alec R. Allenson, Inc.)

PROGRESS?

In modern Western civilization the idea of progress has taken place of Christian eschatology. The ethos of progress has become so thoroughly a part of the climate of opinion that it has moulded the thought of people oblivious to it, just as the idea of the Kingdom of God did in former times.

—Roger L. Shinn, in *Christianity and the Problem of History* (Charles Scribner's Sons)

NOT NEW

The ecumenical awakening in our time is . . . not an experience alien to Protestantism. It is the resurgence in Protestantism of the ecumenical awakening of the sixteenth century. As the Reformers discovered the true church behind the facade of the hierarchical institution, we are discovering it behind the facade of the denominational system. . . .

—Charles Clayton Morrison, in *The Unfinished Reformation* (Harpers & Brothers)

AWAKENING

Prayer then is simply a form of waking up out of the dull sleep in which our life has been spent in half-intentions, half-resolutions, half-creations, half-loyalties, and a becoming actively aware of the real character of that which we are and of that which we are over against. It is an opening of drowsy lids. It is a shaking off of grave-clothes. It is a dip into acid. It is a daring to "read the text of the universe in the original. . . ."

—Douglas V. Steere, in *The Religious Life* (Association Press)

Can Our Freedom Be Maintained?

A Review by D. F. FLEMING

THIS is the key question of our time: Can our freedom be defended against both its external and internal enemies? Or must its defense against those who would destroy it from the outside entail its loss to internal regimentation?

It is the purpose of this article to call attention to some of the live current materials that deal with the two aspects of freedom's struggle for survival in the United States. A bibliography at the close will tell where each item mentioned may be obtained.

The West Under Siege

In a remarkable article in the March issue of *Harper's Magazine*, Arnold Toynbee, the world's most famous student of the rise and fall of civilizations, makes it clear that the external threat of communism to our way of life is here to stay a very long time. He shows how for the past five hundred years "the world has been hit—and hit hard—by the West." To all of the other peoples the West has been "the arch-aggressor of modern times." It extended its colonizing, imperial sway over the Americas, Asia, and Africa and invaded Russia many times.

These invasions also helped to develop autocratic, centralized government in Russia, as the first essential for survival. Now the colonial peoples are all in some stage of throwing off Western rule and Russia has at last mastered Western technology enough to defend herself and, in alliance with the colonial revolt, to put the West under siege, an investment that may last for centuries.

Toynbee's conclusion that the West is in for a long period of enforced coexistence with the Communist East is borne out by a new book by Charles Fitzgerald, *Revolution in China*. This British book is an up-to-date account of the rapid consolidation of power by the Chinese Communist Government, based upon a new union of the peasants and the intellectuals, the old traditional basis for power in China, and upon the establishment of a new authoritarian orthodoxy—which is the immemorial foundation of power in China.

Fitzgerald does not believe that China could be conquered by the West, even if it should succeed in smashing the Red regime in Russia. He thinks that China is too vast, too self-sufficient, and too unified to be mastered from the outside again, though he does expect social evolution to continue in China, as everywhere else, and he believes the Chinese scholars will not always be satisfied with the hard and fast dogmas of communism.

The same conclusion is arrived at by a Belgian scholar, S. Bernard, in a striking article published in *World Politics* for January. He holds that in the context of repeated world wars "no power in the world could have kept the ancient social structure of China from breaking down and being taken over by the Communists." He is equally sure, also, that the West cannot tear down the Iron Curtain, "for this line expresses the balance of power between the two systems and neither of them disposes of sufficient power to force any appreciable change at the present time." Therefore the "territorial status quo must not be questioned."

"Disintegration" or Negotiation?

Yet we are avowedly moving toward the "disintegration" of the communist world. In his inaugural statement to the Senate Foreign Relations Committee, Secretary of State Dulles declared that "we cannot tolerate" the unholy alliance between China and Russia, and that "we must always have in mind the liberation of these captive peoples" in East Europe, "by processes short of war."

The dangers in a policy of promoting the "internal disintegration of Soviet power" were soberly stressed in a recent address by George F. Kennan, our recent ambassador to Russia whose mission was terminated at the request of the Soviet Union. Rising above his rebuff at Moscow's hands, Kennan warned us to "be extremely careful not to do anything at the governmental level which purports to affect the governmental system in another country, no matter what the provocation may seem." He recalled the admonition of John Quincy Adams that America "goes not abroad in search of monsters to destroy."

If we cannot disintegrate the communist regimes without disintegrating civilization, then the necessity of seeking a *modus vivendi* between the East and West become apparent. It is immensely encouraging that President Eisenhower has said that he will meet Premier Malenkov fully halfway in any effort to make peace. Yet at this point the dynamics of the cold war and of the arms race make even an attempt at negotiation very difficult.

A former U. S. foreign service officer, S. Grover Rich, has contributed an arresting article on this problem in *The Antioch Review*. Having been stirred up to fight the cold war psychologically, will our people now permit negotiation? We are used to solving all problems quickly and to having someone win every game. "Who can say," he asks, "at what point today's chauvinism and McCarthyism will get out of hand?"

Rich does not want "to fight a 'Holy War' brought on by mass hysteria." Yet the alternative to such a war is "the most fundamental concessions" on the part of both sides.

Faced with this fateful alternative, Jame P. Warburg has had the courage to grasp the knottiest problem of all, Germany, and to propose a full outline for a German settlement, including: (1) a compromise on Germany's Eastern frontiers; and (2) a transition period of neutralization and demilitarization.

His proposed terms may not be acceptable to all, but they are reasonably conceived. They are backed also by Warburg's cogent warning that our

allies in Europe will not in the final analysis accept our present plans for Germany. He shows also that in the absence of an agreed settlement Russia continues to hold the high cards of ability to make a deal with Germany, on the basis of returning territory to her and offering great markets.

These utterances by thoughtful, reasonable people indicate clearly that our free way of life can be defended from its external enemies and freedom maintained in at least half of the world until time and inexorable evolution change the character of the communist regimes. This is true regardless of what Marx or Stalin said about inevitable communist world revolution. Taking over the whole world is too big an order for any "ism," or any nation. If, too, we can understand that the threat of communism is not primarily military, we can help to turn it back in many a depressed country.

The Internal Attack

Building a more solidly based free world is a long term task requiring patience and the use of many tools, such as the United Nations, about which the late general counsel of the United Nations wrote a small book, *United Nations and World Community*, in which he expressed his faith that we are slowly moving through the U. N. toward world community and world law.

Yet it is deeply poignant to remember that soon after the book was written Feller committed suicide under the weight of the McCarran Committee's investigation of the U. N. Secretariat. When he died, Secretary-General Lie said that Feller had worked day and night "to uphold due process of law and justice in the investigations against indiscriminate smears and exaggerated charges," and T. J. Hamilton wrote in the *New York Times*, on November 14, 1952, that the indignation of the U. N. Secretariat was even stronger than its grief, partly because of its belief that the McCarran committee was "actually on the trail of all with a Left Wing or New Deal background."

Recurring tragedies of this kind, and multiplying congressional committees engaged in the pursuit of unorthodox thinking, have urgently raised the question whether our freedoms can survive the internal attacks upon them. For many months the outlook in this direction has been increasingly dark, as people ran for cover or remained paralyzed by fear.

Freedom of the Mind

Finally, however, on February 17, one courageous woman, Mrs. Agnes E. Meyer, the wife of the publisher of the *Washington Post*, delivered an address on "The Freedom of the Mind," in which the rapier keenness of her attack on the tactics of Senators McCarthy and Jenner and Representative Velde electrified a great audience and started a train of resistance of these censors of the American mind. She warned that we are contending with "men who seem to hate freedom of the mind. If they have their way every dissenting voice will be stilled not only in the teaching profession but in every walk of life."

Mrs. Meyer asked specifically "where do the clergy stand on this question of academic freedom?" She added: "Either the clergy of all denominations must now unite in a protest against these latest Congressional Inquisitions, or they will be next to burn at the stake."

A few days later Francis B. Sayre, Dean of the Washington Cathedral and grandson of Woodrow Wilson, did denounce McCarthyism in no uncertain terms, declaring that McCarthy and Velde were "demonstrating that they believe God and the Nation are best served by the frightened and credulous collaboration of a servile brand of patriotism."

On the same day A. Powell Davies, of the All Souls Unitarian Church in Washington, repudiated the three chief investigators as "men of tyrannous purpose," morally unfitted to lord it over us, and he was soon followed by C. Stanley Lowell, Methodist minister in Washington, who warned that "when the churches are harried and driven and rendered ineffectual in their operations the Communists will certainly like that."

Velde's first reply was to charge that Mrs. Meyer had written a pro-Soviet letter in 1947. This was proved false. Then he threatened to investigate the churches, and his committee hastily voted unanimously that the chairman could not decide on new subjects for investigation.

It is too early to tell whether the resistance that Mrs. Meyer initiated marks the turning point in the suppression of the rights of freeborn Americans to think and speak freely, even if others disagree with their views. Coupled with the rebuff given to McCarthy on the

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Bohlen nomination to be our next ambassador to Russia, it is possible that the tide has turned. Yet the respite may only be temporary, unless more and more Americans become indignant enough to defend the personal freedoms that mark our democracy off from all totalitarian systems.

Our Government Undermined

The perils to our freedom in the ruthless use of investigating committees were set forth in an authoritative article in *The Reporter* that showed how these committees are steadily breaking down the division of powers in our government between the executive, legislative, and judicial departments. Operating in between the executive and the courts the investigating committees are encroaching on both of the others, terrorizing the executive officials, and usurping the functions of the courts to the extent that men are now tried by headline and press release, and denied virtually all of the safeguards of judicial procedure, set up so painfully through the centuries. Reputations, livelihoods, and lives are killed without any chance to invoke the multiple safeguards of due process of law.

In his famous address to the University of the State of New York, Judge Learned Hand uttered some words that should be revered for many generations. Said he:

"I believe that that community is already in process of dissolution where each man begins to eye his neighbor as a possible enemy, where nonconformity with the accepted creed, political as well as religious, is a mark of disaffection; where denunciation, without specification or backing, takes the place of evidence; where orthodoxy chokes freedom of dissent; where faith in the eventual supremacy of reason has become so timid that we dare not enter our convictions in the open lists to win or lose. Such fears as these are a solvent which can eat out the cement that binds the stones together; they may in the end subject us to a despotism as evil as any that we dread; and they can be allayed only in so far as we refuse to proceed on suspicion, and trust one another until we have tangible ground for misgiving.

"The mutual confidence on which all else depends can be maintained only by an open mind and a brave reliance upon free discussion."

The external and internal threats to our freedom are closely tied together. If we can get peace settlements in Korea and Germany, we can all begin to breathe more freely of the American air. If we go on to an atomic holocaust, we can be sure that all the lights will go out, at home and abroad.

Diversity Indispensable

Do the American people have the inner spiritual resources to hold themselves and the world level during this decisive period? O. Frederick Nolde, Director of the Commission of the Churches on International Affairs, has set up some guideposts to cling to in the storm. They are: (1) "A spiritual outlook of our people will substitute the *offer of service* for *the claim of leadership*"; and (2) it "will mark out the pathway for peaceful competition of conflicting ideologies."

Nolde rejected coercive procedures internally that deprive our people of the fundamental right to freedom of thought and expression; and looking toward the external conflict he cautioned: "harden not your hearts."

Perhaps our fundamental problem is to make effective the maturity of mind and spirit that exists in this country over the minds among us that have never grown up. An excellent aid in this direction is to be found in a fine little book by Raymond B. Fosdick, former president of the Rockefeller Foundation. Its title is *Within Our Power*, and it can be read in an hour.

Rejecting the idea that we must destroy ourselves, Fosdick calls for acts of faith in a time of peril. He warns that another world war would be "an act of mass homicidal paranoia."

We must not be afraid of change as something actually subversive, or permit suspicion to be thrown upon individuals and organizations "who dare to think in unorthodox or nonconformist terms," for to identify Russia with the very process of social change "limits us to a hopeless *status quo*." To "paste a label of communism on the yearnings of men everywhere for a better life" is to give the communists all the best arguments.

Why is it, Fosdick asks, that there is "a greater depth of moral defeatism here" than in Europe. "How can we protect the inner life of our democracy from the progressive disintegration which the mood of violence engenders?" He doubts that it can be done unless we make our democracy again a flaming promise, especially a promise of tolerance of diversity.

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Judge Learned Hand, "Risk for Risk," New York State Regents, Albany, N. Y., 50 cents.

O. Frederick Nolde, "Spiritual Dynamics for Peace and Justice," The American Association for the United Nations, 45 East 65th Street, New York 21, N. Y., 25 cents.

Raymond B. Fosdick, *Within Our Power*, Longmans, Green & Co., N. Y., 1952, 114 pp., $2.

See also the trenchant series of three editorials by William R. Mathews, editor of the *Arizona Daily Star*, Tucson, Arizona, "Are We Being Shouted Into an Unwanted War?" 10 cents, $4.50 per hundred.

Recent Books on Pastoral Care

A Review by CARROLL A. WISE

AS ONE writes out the title as it is stated above and then looks at the books to be reviewed, he becomes aware of a discrepancy. Many of these books do not come from the field of pastoral care. Indeed, some of them come from frankly secular sources. Why then should they be reviewed as books on pastoral care?

The discrepancy is not as deep as it may seem. All these books deal with the problems of human beings. All of them throw light on some phase of human life with which the pastor is concerned. He is constantly dealing with persons like those of whom the books speak. While he must always function as a pastor from his orientation in the Christian faith, he needs also to know the facts of experience as these are seen by other points of view. It is part of the genius of the Christian faith to take into itself truth from whatever quarter.

Personality

First, some books in the general area of personality. We have heard a lot about the neurotic lately, but here is one that stresses the healthy person and everyday problems of living. It is *The Well-Adjusted Personality*, by Phillip Polatin and Ellen C. Philtine, a husband and wife team. From long experience in psychiatry, they write about such matters as adjusting to work, marriage, parenthood, and growing to later maturity. The emphasis is on prevention, not cure.

There are some interesting pages on healthy ways of teaching religion to children. The pastor who feels that he has read too much on the abnormal will find this book a welcome change. Many of the problems that people bring to the pastor, the milder level of problems, are discussed in language that is easily understood. Many laymen could profit from reading this book and it would offer a basis for certain kinds of adult discussion groups.

Ways to Psychic Health is an appealing title. It is a translation of a book originally published in Zurich in 1944. The author, a Swiss physician, Alphonse Maeder, broke away from Freud along with C. J. Jung in 1913.

The first eight chapters consist in case histories through which the author's concept of "brief psychotherapy" is described. With each case he elaborates his theory of what causes the symptoms and what feelings or problems he tried to bring out in the interview. His is obviously an approach grounded in a deep knowledge of psychopathology and skill in deep therapy. It is not an approach that a minister can use successfully or safely.

Wise

There is a very interesting chapter on the relation of brief psychotherapy to pastoral care. Here the author develops an idea that has been suggested in previous chapters, that the medical psychotherapist must be able to help his patient to a religious faith. Pastoral care in this book is religious care given by the physician, not the care of a professional pastor. This is a courageous expression of insight into the influence of religion on what the author calls the "self-healing tendencies of the mind."

In his very brief elaboration of this he limits himself to a discussion of the major principles of the "Oxford Group Movement." His major insight is certainly deserving of a deeper consideration in terms of the main stream of Christian tradition. This chapter will be liberally quoted by clergymen in support of the therapeutic value of religion, but the danger is that they will likely be as general and vague as the author.

Twins! How we like to see them dressed identically. But is this good? In Dorothy Burlingham's interesting study, *Twins*, you will find this and many other such questions discussed. The author is a recognized child psychologist; the book is a report on research done on three pairs of identical twins in the Hamstead Nurseries in England during the years of 1940-45.

There are very detailed comparative reports and charts on the behavior of each twin at various ages. There are also illuminating discussions of the psychological problems involved in twinship, such as jealousy, identifications, and individuality. While this book will be of particular interest to those who are directly concerned with twins, it contains some insights applicable to children generally.

Health

In a much different vein, Walter C. Alvarez, formerly with the Mayo Clinic, has written *Danger Signals*. This is not a self-treatment book, but rather one that says on every page, "If you have this symptom you had better see a good doctor." Its aim is to get people to seek medical treatment early.

It is written for the person who puts off seeing his doctor, and for the person who minimizes minor symptoms that may be serious, not for the neurotic person who thinks he has every symptom he reads about. This book should help the minister ask of certain persons who come to him for help, "Have you consulted a physician recently?"

The juvenile delinquent has a rightful claim on the interests of the pastor, but deep understanding is needed. From England comes a book that is helpful. *The Treatment of the Young Delinquent* by J. Arthur Hoyles, a clergyman, gives a historical survey of the theories of delinquency, the methods of punishment, and methods of treatment as they have evolved over the centuries. Throughout there is an emphasis on the Christian attitudes toward the causes and cures of delinquency and the handling of the delinquent.

It could have been strengthened by a fuller discussion of the psychological aspects of delinquency, and by a more concrete translation of basic attitudes and theories into procedures of treatment. It is sure of the value of love in the treatment of the delinquent, but not too clear on just what this would mean in specific cases. In other words, one misses the clinical approach.

Counseling

The emphasis on counseling by pastors has brought a new emphasis on the total task of pastoral care. This next book seeks to instruct the pastor in the use of the Bible in this larger area, though at times it gets over into the field of counseling. Written by Wayne E. Oates, it is titled *The Bible in Pastoral Care*. The author is concerned with such topics as the symbolic use of the Bible,

legalism in the use of the Bible, the Bible in the pastoral care of children, the Bible as an interpreter's guidebook. Some interesting interpretations of biblical passages are to be found, for example, on matters of divorce and homosexuality.

The pastor who is concerned for his people will find some suggestions in this book that can be tested in his own practice. An interesting afterthought—with all of the biblical courses that pastors are taught, why should there be a need (which there is) for a book like this?

Every quarter seems to bring at least one book on pastoral counseling. From the Lutheran point of view, Frederick R. Knubel gives us a series of lectures titled *Pastoral Counseling*. The basic point of view is that of revealed religion. The author criticizes the modern movements in pastoral counseling as being humanistic and as leaving God out of the picture.

He seems to be unable to accept the idea that God can work through the natural processes of life. He does not see life as a sacrament. He does not seek to get behind his use of Christian terminology to ask just what he means by it. One is moved to ask if this point of view does not lead more to magic than to creative Christian experience. But many ministers will like this book.

Group psychotherapy, the application of the principles derived from individual psychotherapy to small groups of persons, is gaining wide acceptance today. In *Group Treatment in Psychotherapy,* Robert G. Hinckley and Lydia Hermann have written a report of a number of years' experience with group treatment of students at the University of Minnesota. As such, this book deals with basic principles, concrete procedures, and problems of group therapy in a readable fashion, using much case material and excerpts from group sessions.

While the average pastor will not engage in the kind of treatment described here, he should receive from the book many insights for dealing with the groups that naturally fall under his leadership. The group approach has long been used in the church, and the pastor should be able to increase his effectiveness by a careful study of material such as this.

Moving into the field of marriage, Oliver M. Butterfield, with whose writings most ministers are familiar, now gives us *Sexual Harmony in Marriage.* It is a rewrite of previously published works and has some good information, but it is not as complete as some other books that are available now. Apparently he has not discovered that the practice of a young husband and wife confessing their pre-marital sex experiences to each other can be dangerous.

It is commonplace knowledge that many marriages go on the rocks in the forties and many that do not dissolve have real difficulties. Much of this is due to psychological causes that no amount of information can cure. Some of it, however, can be helped greatly by accurate knowledge that clears up misconceptions. *Sex After Forty* by S. A. Lewin and John Gilmore will clear up these misconceptions. Reading it can be of help to many clergymen in their own personal lives, and certainly with many who come to them for counseling. It is written in a clear, nontechnical style and has many illustrations and case histories. It is to be highly recommended.

In briefer mention, *Love Is No Luxury* by Majory Louise Bracher, a pastor's wife, seeks to apply Christian principles to family life. J. Norval Geldenhuys' *The Intimate Life* seeks to interpret the sexual aspects of marriage from a Christian point of view, and is very definitely biased toward the rhythm method of birth control. *Making Your Marriage Succeed* by Theodore F. Adams is a series of inspirational discussions by a pastor on various phases of love and marriage.

In the field of pamphlets, Science Research Associates has several for adults, one on the emotional problems of illness, and one on overcoming prejudice. For the high school group there is one on building a philosophy of life. Public Affairs pamphlet No. 118, "Alcoholism," would interest many ministers.

Books Reviewed

THE WELL-ADJUSTED PERSONALITY, by Phillip Polatin and Ellen C. Philtine. J. B. Lippincott Co., 266 pp., $3.95

WAYS TO PSYCHIC HEALTH, by Alphonse Maeder. Charles Scribner's Sons, 200 pp., $3.50

TWINS, by Dorothy Burlingham. International Universities Press, 94 pp., plus charts, $7.50

DANGER SIGNALS, by Walter C. Alvarez. Wilcox & Follett Co., 176 pp., $3.

THE TREATMENT OF THE YOUNG DELINQUENT, by J. Arthur Hoyles. Philosophical Library, 273 pp., $4.75

THE BIBLE IN PASTORAL CARE, by Wayne E. Oates. Westminster Press, 127 pp., $2.50

PASTORAL COUNSELING, by Frederick R. Knubel. Muhlenberg Press, 102 pp., $1.50

GROUP TREATMENT IN PSYCHOTHERAPY, by Robert G. Hinckley and Lydia Hermann. University of Minnesota Press, 136 pp., $3.

SEXUAL HARMONY IN MARRIAGE, by Oliver M. Butterfield. Emerson Books, 96 pp., $1.50

SEX AFTER FORTY, by S. A. Lewin and John Gilmore. Medical Research Press, 200 pp., $3.50

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THE INTIMATE LIFE, by J. Norval Geldenhuys. Philosophical Library, 96 pp., $2.75

MAKING YOUR MARRIAGE SUCCEED, by Theodore F. Adams. Harper & Brothers, 156 pp., $2.

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REVIEWS

Social Judgment

PREACHING ON CONTROVERSIAL ISSUES, *by Harold A. Bosley. Harper & Brothers, 221 pp., $3.*

A book of sermons, even when written by a noted preacher, is not always the most tempting reading fare—not in our age at least. Yet here is a timely and forceful volume that should entice. It is not dry doctrine. It is, to use a word fashionable today (and useful as well), existential. These sermons apply to our daily lives.

The introductory sermon, in which the author defends "social gospel" preaching as over against certain belittling of it current in theological circles today, is, for this reader, the most valuable in the volume. This thesis needs emphasis. One would like to see our European brethren—some of whom see little good in what they call our American "activism"—ponder this opening essay. The gospel is revelant to society or it is not "good news."

When the author applies his thesis to his series of social problems—peace, communism, science, economics—he is always stimulating and always rouses conscience, even when the reader or sermon listener may not agree with his particular application of Christian truth. This reviewer could wish that he had brought out more clearly—in his later sermons, that is—that there is a "liberty of the Christian man" in social judgments. I know good Christian laymen who would not agree with Dr. Bosley in his opposition to universal military training, for example (sermon 10). Just what are their rights in the church?

Indeed, these sermons tempt this reviewer to express the wish that, as European preaching could profit from the American emphasis on relevancy, our American preaching in turn might wrestle a bit more with basic theological and biblical undergirdings. The three sermons on "Faith" in this volume are moving and helpful. But some readers will ask "What faith?" Can the layman's understanding of Christianity as more than a vague ethical idealism be so easily taken for granted? Dr. Bosley assumes a great deal in his allusions to the "faith of our fathers."

One hungers, in a word, for a series of doctrinal sermons to parallel, or undergird, these excursions—excellent in their place—into the Christian's wrestlings of conscience with the problems of the day.—***Theodore O. Wedel***

Can Christianity Advance?

THE RETREAT FROM CHRISTIANITY IN THE MODERN WORLD, *by J. V. Langmead Casserley. Longmans, Green & Co., 178 pp., $2.75*

The title of this slender, trim volume is itself arresting. Not so much because it is about to tell us that the "good old days" were good days, but because we shall be given a glimpse of whence we came and whither we are tending. Nostalgia has its place even though the burden of its mood too often becomes a rationalized idol that never existed on land or sea or in the air.

This author, professor of Dogmatic Theology at General Theological Seminary in New York City, sets himself to a thoroughly worthwhile task, tracing and chronicling the religious and philosophical, the social and political wanderings of Western man during the past 250 years. On the basis of the map of these journeys he projects a chart of our probable course into the future.

That there has been a retreat from Christianity is the presupposition, the thesis, the starting point of the journey of exploration. The retreat has not been into irreligion for the simple reason that, the nature of man considered, such is an impossibility; for man as an incorrigibly religious creature.

In Western man's retreat from Christainity a vacuum has been created, even as in our Lord's parable concerning the house that was swept into immaculate cleanliness. Being untenanted, encroachments were soon made upon this immaculate cleanliness and the later state of disorder and wretchedness was much less to be preferred than the earlier one. The parallel is apt.

Consequently, man's choice is not that of wearing the religious garb of Christianity, or wearing no garb, to change the figure of speech. Man must garb himself in some religious habit. If Christianity is withdrawn, philosophical, political, or psychological religions, such as naturalism or some form of scientism, the welfare state or some variant of totalitarianism, or Freudianism or some form of psychological empiricism, will inevitably fill the vacuum. Our choice, man being what he is, is never between religion or irreligion; our choice is the nature of the religion we accept.

With an able scholar's care, Professor Casserley traces the many strands and motifs that have been woven into the fabric of our present location of retreat. We are all in good part responsible for our condition, "even unto the third and fourth generation" and beyond. Do you happen to be critical of

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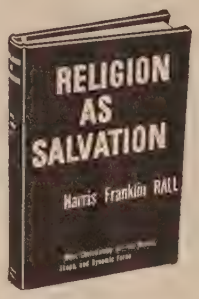
Religion as Salvation

by Harris Franklin Rall



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the current emphasis looking toward expanded "church extension" programs? I suggest you read chapter VI, entitled "The Sociology of the Retreat," particularly those sections dealing with the "Rise of the Proletariat." He concludes that the "mass retreat from Christianity is more fundamentally a sociological than an intellectual process."

In the chapter dealing with the "Psychology of the Retreat" the author draws the limits within which psychology, as a discipline, may operate. Wisely, I believe, he concludes that psychology "can tell us *how* we see but not *what* we see." Only theology and philosophy can give us acceptable descriptions of the *what*. If this important distinction be made, then what is the definitive character of the theologian. A theologian, adequate for our time, must be "no remote and highly specialized scholar. He must be . . . a professor of cultural synthesis . . . interested in almost everything . . . possess an omnivorous appetite for facts . . . corollary of the basic biblical affirmation that this is God's world." (What a description of the characteristics demanded of the ministry!)

"The theme of theology is life and life itself must be lived and enjoyed vastly before it can be interpreted theologically." This reviewer would agree, for it has been such failure to "enjoy life vastly" that has given us some of our horrendous and unbiblical systems of theology that have no genuine relationship with the reality, whose task it was to bring life in abundance to men.

Does Christianity possess the moral, social, intellectual qualities to halt this "retreat" and once again become the marshaling power directing that part of the world ironically known as "Christendom"? The author's answer is an absolute and an unequivocal "It does!"

This is one of those volumes that is not written for "everyman." Its contents presuppose considerable academic training. Its style is often a match for Immanuel Kant at his best (or worst, as you will). Then again, the language is delightfully picturesque and provocative as in such descriptive phrases as "the balkanization of Christendom," "as intellectual Bourbon, losing the power either to learn or to fight," "the technified savage," "a shouting drop in an ocean of tumultuous cheering."

The author is an intellectual, in the best and not too current sense of the term, steeped in a certain tradition. At points I believe this characteristic has marred his judgments, for instance those concerning "enthusiasm, Wesley and

Wesleyanism, Jonathan Edwards." These aversions grow out of his distrust of "mass movements"; possibly recent developments in the direction of totalitarianisms have aided this distrust.

However, I commend this volume heartily to any reader who desires to undertake a thought-provoking and a response-evoking journey. The tariff is patience and application. The reward will be a wiser workman in the Lord's vineyard and a more informed and militant Christian citizen.—***Lloyd C. Wicke***

Behind the Curtain

RELIGIOUS FREEDOM IN EASTERN EUROPE, *by J. Hutchison Cockburn. John Knox Press, 140 pp., $2.50*

This author, who has served for many years as the director of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches, and as such has had an unrivaled opportunity to study the religious conditions in the countries behind the Iron Curtain, is eminently qualified to write on this difficult and controversial subject. For his knowledge comprises not only the extant literature, but the firsthand, personal acquaintance with the leaders of the churches as well.

He prefaces his treatment with a thoughtful discussion of what the concept of religious freedom involves, in order to make clear the inadequacy of the "freedom" granted the churches by their communist regimes and defended by some of their own religious leaders. Thereupon, he proceeds with a short survey of the religious situation of Russia that rests largely on published sources.

The remainder of the book, the most valuable part of the work, shows clear evidences of the author's personal knowledge of the countries treated. They comprise Soviet Germany, Poland, Czechoslovakia, Hungary, Yugoslavia, Romania, and Bulgaria. In these chapters one discerns not only new material, but also independent judgment of the author. Since the major portion of the book had been written in 1951, the concluding chapter contains material up to August, 1952.

The over-all conclusion of the author is that the churches in the Iron Curtain countries have already succumbed to the pressures exerted upon them by their communist governments and are now under the latter's control. The Roman Catholic churches, which at first attempted to put up resistance, have at last surrendered to the regimes. In Poland, where the resistance lasted the longest, conditions have not reached the stage that prevails elsewhere; but the difference is only relative.

The Protestant churches have not offered the same degree of opposition as did the Catholic, although Bishop Dibelius of East Germany is an exception. The reason for this weaker resistance on the part of the Protestant churches is that as a rule they are numerically in minority. In some instances, however, the submission was made voluntarily and is defended by their leaders.

The only exception to the objective and factual treatment that characterizes the book throughout is the author's judgment of the role played by J. L. Hromadka of the Czech Brethren Church. He frankly admits his "deep admiration of Hromadka," and although he does not agree with the latter's stand, yet he attempts to defend him. This he does mainly on the basis of Hromadka's declaration that " 'We have to make protests all the time, every day.' " Cockburn assumes that this rhetorical flourish is to be accepted literally, at its face value, but I have followed Hromadka's numerous published statements both in the Czech religious press and elsewhere, and do not recall a single instance of any such protest, to say nothing about a daily one.

The book is one of the best contributions to our knowledge of the religious conditions in the so-called satellite countries; and although it reveals a reality that is depressing and indeed terrifying, we had better face the facts as they are.—***Matthew Spinka***

Concrete Proposal

THE NATURE OF GAMBLING, *by David D. Allen. Coward-McCann, 249 pp., $3.50*

This is a fairly good book despite its own attempt not to be. It is valuable because it tries to assess the nature of gambling and its effects upon sociological conditions. It carefully marshals evidence concerning the relative success of different approaches to the control and eradication of gambling. It comes up with a concrete proposal for meeting the situation now abounding in our land.

It tries not to be a good book, however, by virtue of laboring out of all due proportion (and even out of context at times) a set of pseudo-scientific presuppositions. The author takes great pains to decry the "moral" approach to gambling, which he accuses of doing more harm than good. He prefers the category of "public well-being" to the category of "public morals," assuming the first to be a factual and meaningful frame of reference and the latter only a realm of opinion. But, public well-being still begs a view of right and wrong, no matter how defined, and this book does not lack for a definitive attitude as to what the author regards as public well-being.

For him, gambling causes social havoc, an increase in "gangsterism," and temptations to other social evils (like stealing), and is therefore opposed to public well-being. It is only an academic pose of a pseudo-sophisticated nature to insist that this is a factual judgment, whereas to say that gambling is "wrong" is an unsupportable value judgment. The absurdity of the separation of these two categories is clearly apparent in the following remark: "The argument against murder does not rest on grounds of morality, but on grounds of public safety."

What the author means to say—and it deserves saying—is that moralistic abhorrence of gambling is not a sufficient means for combating it, and that legislation to control gambling must be shrewdly designed to protect basic social fabric rather than idealistically designed to punish "evil-doers." Pietistic tirades against crime are not nearly as effective as carefully designed laws that understand its fundamental character as a social evil.

The author's solution to the problem of gambling is to make public gambling illegal per se. With a carefully defined concept of public gambling (not just its overt means of operation), police could move against the problem itself rather than against only the flagrantly vicious practices it entails. Furthermore, the author would punish gambling as a felony rather than as a misdemeanor, for felony involves jail sentences as well as fines, and jail sentences cannot be paid as "operating expenses."

All this program would be backed by a basic educational endeavor that would convince the public (who would be subject to the laws against gambling as well as are the professionals who exploit them) that to gamble is only to be a "sucker" of a system no one can ever beat.

The book is not the best or most scholarly treatise that might have been produced. It is full of near-truths, like the instance in which it interprets the casting of lots in Old Testament times as mere gambling, and ignores the religious use of lots as a means of letting God "speak" in decisions between conflicting parties.

The book is full of prosaic and academic sounding phrases repeating the argument that is past and foretelling the argument to come. It contains no indication either in text or on jacket of the identity of the writer or his qualifications. Typographically, it is spread out to greater bulk than is necessary or desirable, particularly for a book of this kind.

Nevertheless, despite its many weaknesses, it will stimulate some sober thought about a social problem that is unchecked, and, except in theory, largely unchallenged in contemporary America.—***Edward LeRoy Long, Jr.***

Applied Christianity

THE QUAKER APPROACH, *ed. by John Kavanaugh. G. P. Putnam's Sons. 243 pp., $4.*

Norman Cousins, editor of *The Saturday Review* (Feb. 28) in a recent discussion of the question, "Has the Church Failed?" declared, "Christianity has not truly involved itself in the human situation. It has become strangely adjacent to the crisis of man, seemingly content with trying to create a moral and spiritual atmosphere instead of becoming a towering and indeed dominant force in the shaping of a world congenial to man." Whatever truth there may be in the foregoing generalization, certainly *The Quaker Approach* constitutes an arresting answer in specific terms to Mr. Cousins' question.

The book is in the form of a symposium with contributions from fourteen eminent Quakers, and is published in celebration of the three-hundredth anniversary of the Society of Friends. The writers offer the reader no ringing resolutions upon the evils of our time or shop-worn "official statements," but a glorious record of concrete accomplishments for the betterment of humanity. Indeed the volume should have the words "and achievements" added to its title.

There is a wide range of topics. The chapters deal with such timely issues as "Peace and War," "Business and Industry," "Education," "Race Relations," "Civil Liberties," and "Health and Healing."

What *is* the "Quaker approach" to religion and the problems of our day? The keynote is simplicity. The Friends give little emphasis either to doctrine and liturgy or to organization and administration. They make much of the "Inward Light" whose guidance is checked by the "sense of the Meeting" and by the individual's reason and common sense. The Quakers seek above all things to discover the will of God and then to carry it out in practical life. This they do with singular honesty and courage, and a devotion which does not shrink back from unpopularity and even severe persecution. A characteristic Quaker expression is "I have a concern."

For a clear understanding of the position of the Friends on the question of war and peace no better discussion can be found anywhere than that of Harvard's Henry J. Cadbury. The remarkable work of the American and British Service Committees is reported in the second chapter of the book. The burning issues of race relations and civil rights receive penetrating and comprehensive treatment in chapters six and seven. The Quakers have a real message on the much-neglected theme of "Health and Healing." It is ably expounded by a physician of forty years' experience, Howard E. Collier.

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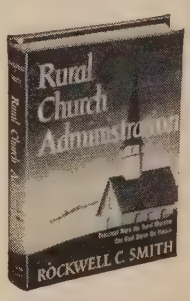

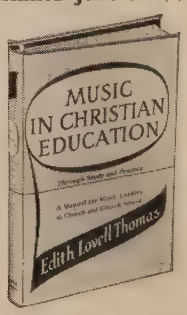

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Quakerism is clearly outlined by D. Elton Trueblood of Earlham College who also compares and contrasts it with current secular philosophies. In discussing "the mood of science to seek to base conclusions upon experience," he says, "Quakerism is the most striking application of this mood to religion."

The Quaker Approach should have a wide reading among both ministers and laymen, for it sounds a bugle call to all Christians to move out of the comfortable camp of abstract deliverances about the world's woes into the actual field of battle against contemporary evils.—***Lewis O. Hartman***

Evil Is Mystical

THE PROBLEM OF EVIL: CHRISTIAN CONCEPTS AND THE BOOK OF JOB, *Albion Roy King, 221 pp., Ronald Press Co., $3.50*

Evil is the central and immemorial problem of religion. Concerning it three basic positions may be taken: (1) we can know nothing about its ultimate nature; (2) it is one of two contradictory aspects of existence; (3) it is somehow in the service of ultimate good. Broadly speaking agnosticism, dualism, and some form of organismic philosophy are the three basic choices before us. For a Christian—be it admitted at once—no solution is easy; and none satisfactory in merely intellectual terms.

In an able exposition and critique of the Book of Job Dr. King argues clearly and well that a certain theoretical agnosticism is necessary, that a provisional dualism of good and evil is called for, and that any claim that God is both sovereign and loving must therefore be a paradox.

Any intellectual solution, he writes, falsifies our problems, hiding from us its stark depths, thus paralyzing the will to struggle with evil. He holds, instead, that any solution in Christian terms must be mystical rather than theoretical.

With this position I disagree. Evil is our only problem. Revelation sheds no light except in this darkness. Besides, if the understanding of evil in Christian terms, that is, in the light of love, weakens motivation to overcome evil, love must by its nature either be blind or lack concern. But love is concern and Christianity centers in the love of God for us and through us. This author, therefore, actually denies both Christian revelation and motivation. As a matter of fact, he calls in question Christianity itself as light and power.

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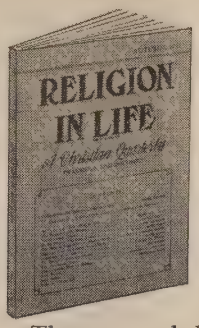

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vital problem. Theoretical solution may spring out of the desire for self-justification and serve to allay guilt-feelings and fear. Most people also live on this level of motivation. What is the answer, then, to this difficulty?

There must be a living, dialectical relation between the theoretical and the existential approaches to the problem. Thought must not be made a substitute for but an incentive to care. The basic approach to the problem is not to explain but to overcome evil *by the grace of God*. For faith to be strong and full it is necessary, however, both to explain and to overcome evil. On the main approach to the experience of God I agree with Dr. King, but agnosticism, even provisional dualism, and paradox paralyze rather than strengthen effective Christian faith.—***Nels F. S. Ferre***

Solution of Anxiety

THE COURAGE TO BE, *by Paul Tillich. Yale University Press, 197 pp., $3.*

Much has been written on anxiety during recent years from both the theological and psychological points of view. This book presents a philosophical approach to the problem, dealing with anxiety in terms of its philosophical opposite, courage. The author is professor of Philosophical Theology in Union Theological Seminary.

This philosophical orientation is both its strength and weakness. On the positive side it draws our attention to material and problems that have been overlooked. It formulates an ontology of anxiety. It finds the anxiety of death, of meaninglessness, and of condemnation to be existential, and seeks to relate them to pathological anxiety. It finds the solution of anxiety in the courage to be as part of the group and in the courage to be as oneself.

This courage to be is rooted in the power of Being-itself, in the God above the God of theism, which is Being-itself. The problem of the individual is therefore to have the courage to accept acceptance, to know himself as accepted by Being-itself.

The weakness may be apparent to the reader by now, except let not the reader judge the weakness of the book by the weakness of the above condensation of the profound and concentrated thinking found in the book. The weakness for the average pastor is the complete lack of clinical material. The philosophical approach does not require this; the thinking and work of the pastor does require it. This the pastor will have to supply for himself out of his own experience.

The abstract concepts will be of little value until they have taken on living flesh and blood. Here the pastor will find stimulation of thought, depth of insight, and plenty of opportunity to wrestle with an author whose meanings are not always apparent but whose words bear honest reflection and thought.—***Carroll A. Wise***

Not the Kingdom

CHRISTIANITY AND AMERICA'S SOCIAL PROBLEMS, *by H. Ralph Higgins. Comet Press, 125 pp., $3.*

This book's author is rector of St. Mark's Episcopal Church in Evanston, Illinois, and lecturer in Practical Theology at Seabury-Western Seminary. He addresses the ordinary man of affairs, not the student or specialist. He aims to "provide the layman with a conspectus of the tasks confronting our civilization as a whole, and this against the background of broad, fundamental Christian teachings and attitudes."

Perhaps it would be better to have a layman review this book. He would surely be caused to think in areas now dormant in his mind. I am neither a student nor a specialist, but rather an average itinerant. I will hand this book to a layman to read, and witness his reaction. There are many things said here that have been said before, over and over. In fact, the author repeats himself. Yet there are some arresting portions that stick in the memory.

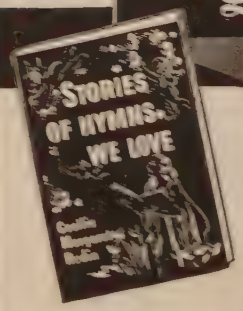
Higgins believes that strictures on overseas missionary work afford us opportunity to make America more effectively Christian. He says: "America's key position in world affairs makes the Christianizing of our domestic social order an imperative missionary enterprise. . . ."

He consistently stresses the social relevance of Christianity, and appeals for union of faith and reason. To suspend the intellect where criticism of revelation is feared simply makes Christianity more ineffective in the social realm. The author does not manifest overconfidence in man or in ability of the church to effect rapid transformation, nor does he clip the nerve of human initiative. The best American citizen is the kingdom citizen who always recognizes that "the Reign of God is not to be thought of as an omnipotent, purified Americanism."

There are chapters on the economic order, the state, the family, health, crime, education, leisure, caste and class, as well as several on the Christian bases for social action. One wonders if beverage alcohol is not a social problem. In 1951 one-half of 1 per cent of our national personal income was spent for all religious causes; 4 per cent for alcohol. The reader might have expected a full chapter on that, or at least adequate treatment under the family or economics or health or crime, instead of fleeting reference in several places.

For a book on social problems, references to authoritative sources are noticeably lacking. No authorities are cited, no figures given. The reader feels that the author is merely sharing with him a number of his own opinions, opinions that many of us hold but have not published. But we must remember that this is a book for laymen, not for preachers.

Nevertheless, there is little documentation. Of ten footnotes in the book, one Bible passage, two poets, two mystics, one political scientist, one philosopher, one journalist, one stewardship agency, and one Brookings Institution Report of 1934 are quoted. Most of the persons quoted are now dead, and only one source used dates later than 1935, yet our American culture is spoken of as



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dynamic, rapidly changing, and very fluid.

It is frequently suggested that the church "must" do this, or "ought" to do that, but never are we referred to what is being done by denominational social action agencies, or by the National Council.

For many laymen of my acquaintance, however, this book would be a good introduction to the fact that our American culture is not synonymous at the moment with the kingdom of God.—*John Bransford Nichols*

Mystery and Glory

JESUS CHRIST AND HIS CROSS, *by F. W. Dillistone. Westminster Press, 143 pp., $2.50*

The special character of this book results from the fact that the dominant devotional tone is constantly given strong biblical and theological support. The author's conviction is that helpful consideration of the cross requires faithful theological study as preparation, and when he speaks of theology he means a theology that builds upon the Bible. So while this is primarily a devotional book, and a helpful one, there is nothing shallow about it.

Six of the eight chapters build directly on a biblical basis. The opening chapter on the mystery of the cross starts from the fact that the cross is central for the Christian religion, and discusses ways to approach its message. The closing chapter on the glory of the cross tells of its triumph over evil, of the forgiveness of sins it brings, and of the living sacrifice it calls forth from Christians.

The other six chapters take their themes from biblical images, and seek to bring out the meaning of the death of Christ by considering "the Savior-Hero"; "The Great Shepherd of the Sheep"; "The Son Who Was Not Spared"; "The Sin Bearer"; "The Great High Priest"; and "The Servant of the Lord."

One fruitful feature is the use of Old Testament images and background for better understanding of the death of Christ. This understanding of the Bible as a unity is an important need in our church today.

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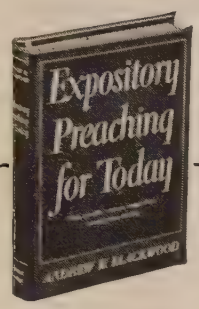

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to keep in mind that in all Christian thinking we see the cross in the light of the resurrection. This deserves emphasis; there is no Christian message of the cross at all except that which we gain through the light of the resurrection. The fact that the cross makes a more convenient symbol than the empty tomb must not obscure this truth.

The book is an excellent series of devotional "studies on the saving work of Christ."—***Floyd V. Filson***

Religious Folk Music

ANOTHER SHEAF OF WHITE SPIRITUALS, *ed. by George Pullen Jackson. University of Florida Press, 233 pp., $6.50*

The late George Pullen Jackson gave us before his recent death another excellent book about what he called "White Spirituals." Whether this term be good or bad (the author says it is both), we know what he meant by it. He meant the religio-folk songs that, like Topsy, "just grew" in the eastern third of the United States during the past century. Such songs accumulated as our frontier moved westward. A cultural contribution to our national development, they have been almost wholly ignored by our more respectable historians.

As a result of many years of indefatigable search and research, Dr. Jackson brought together in three volumes somewhat more than 900 of these songs of the people. His enthusiasm and tenacity were amazing to those who realized that the major portion of his professional life was spent as a teacher of German in various colleges and universities. Professor emeritus of Vanderbilt University since 1943, he called himself a musicologist. And he was one of the best.

In this contribution of three hundred sixty-three songs with comments, Dr. Jackson showed us another facet of a remarkable personality. This eminent scholar in the field of German language and literature, philologist, author, editor, musician as well as musicologist (too frequently there is a difference) showed himself to be a musicographer and artist as well. "All the art work for this volume, including that for the music, was prepared by George Pullen Jackson." The black-and-white cartoons heading each section of the book and those at the front and back inside covers are delightful; and the notation is well-nigh perfect.

The sheer manual labor that went into the making of the book is well worthy of mention. And it is not amiss at this point to give the highest commendation to the University of Florida Press for the beautiful book it has produced.

The book will prove of great value as a reference work, but even excellent books may be subject to legitimate criticism. This would have been a better one had the editor not relied too much on the over-vivid imagination of one Samuel Preston Bayard who a good many years ago received a grant from the American Philosophical Society to investigate instrumental music, especially dance tunes, in the Appalachian and other hill country.

Bayard seems to belong to that class of researchers who are always looking for prototypes. Because a few similar successive notes appear in each of two tunes, it does not necessarily follow that one is borrowed from the other. One might just as well say the word "commencement" derived from the same source as the botanical term "Mentzelia" because the letters *m*, *e*, *n*, and *t* occur in each.

Dr. Jackson, in earlier volumes, did some of this himself but not to the extent that he quoted Bayard here. Nor was he so dogmatic about it.

In the comment on "Bound for the land of Canaan," (No. 60) this statement is made: "The text is by one of the Wesleys—it is not known which one." Authorities on the hymns of the Wesleys have agreed this is one of the four written by John Wesley. The other three are paraphrases of the Lord's Prayer, not now in common use. The full text of the first stanza of the hymn in question, beginning "How happy is the pilgrim's lot," is given at No. 283 just as John Wesley wrote it; that at No. 60 is distorted by the addition of refrain lines. Dr. Jackson nodded occasionally, but not often. He provided us another book characterized by his wide knowledge and experience.—***Robert G. McCutchan***

Meaning in Beatitudes

THE BEATITUDES, *by Hugh Martin. Harper & Brothers, 92 pp., $1.*

Hugh Martin's little book on the Beatitudes is an intelligent, straightforward interpretation of the Beatitudes that can be read profitably by a layman with no specialized biblical knowledge. He deals simply yet directly and honestly with the critical problems involved and then moves on to the meaning of the Beatitudes themselves.

The author avoids the two extremes that have attracted so many preachers and writers in recent years, on the one hand the extreme of unattainable ideals the chief purpose of which is to judge us, and on the other hand, the extreme of a code of practical living that is within our range.

As he describes the Beatitudes, they appear to set forth the ideal of Christian character that does indeed judge us but which at the same time gives us the power to incorporate in our lives something at least of the life that we find in Christ.—***Theodore P. Ferris***

Gospel of Hope

IN AN AGE OF REVOLUTION, *by Cyril Garbett. Oxford University Press. 318 pp., $4.50*

The Archbishop of York has always been a productive writer. This book is the result of his latest studies and meditations. It begins with three chapters on this age of revolution. The second part deals with substitutes for Christianity such as humanism, the old type of predatory capitalism, the God-state as exemplified in rampant nationalism, communism together with its attack on Christianity.

The last third of the book is devoted to the churches' answer. It summarizes the views of the archbishop. The latter part of the book—the answer of the church—deals with the gospel; the organization of the church today (particularly in England); the church and its daily work; the church and international relations.

The most notable part of the book would seem to be its exposition of the substitutes for Christianity that have won such wide attention, particularly in England, and the conflict between communism and Christianity. It is worth remembering that the author took the trouble to go to Russia after the war and to investigate for himself the situation there. Unlike the notorious "Red Dean of Canterbury," whose views he utterly repudiates, he is clearly of the conviction that communism in its Russian form is a deadly enemy of Christianity, that it will continue to use every device to destroy the influence of the church, and if possible have Christianity completely superseded by the totalitarian type of state worship.

The pages are packed with quotable sentences and paragraphs dealing with the problems of the church today. While there are sections that are particularly slanted toward the church's present condition in the British Isles, most of it is equally applicable to other parts of the world.

Unlike many continental writings, the book is forward looking, based on the

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conviction that the Christian Church has a right to faith in moral and spiritual progress. The archbishop does not favor apocalyptical foreshortening of history or "diving down an eschatological rabbit hole," to borrow a phrase from another writer!

The book's contribution may be to enable its readers in this country to understand the paradoxical fact that Communism is a false religion and cannot be understood simply as an economic, political, or imperialistic system. It offers a gospel of hope. It offers to youth an ideal and claims their lives. Its ideal is thought of as realizable solely in this world.

To hasten the coming of this earthly kingdom "Communism has its church. Instead of a Pope as its head, it has a Lenin or Stalin, the representative and father of the new community; instead of a hierarchy of ecclesiastics, it has its different grades of the party; instead of the Bible, it has Marx's *Capital*, supplemented by the almost equally sacred books of Lenin and Stalin; instead of sin there is private property to fight against and destroy. Communism offers a fellowship as wide as that of the Christian Church, embracing men of all nationalities and races. . . . Opponents of Communism weaken their cause if they ignore the idealism of the motives which have led many to support it. But Communism as a world power relies also on unscrupulous propaganda, on revolution, on the use of terror to intimidate or destroy those suspected of disaffection. These are the most powerful weapons in the armory of revolutionary Communism and must be understood if its nature is to be truly estimated."

One may express the hope that this wise, relevant, timely and well-documented book will find a welcome among informed Christians in this country.—***Henry Smith Leiper***

A REPORTER IN SEARCH OF GOD, *by Howard Whitman. Doubleday & Co., 320 pp., $3.50*

As a journalist, this author has dealt in human relationships for many years. Finally he became interested in man's relationship to God and set out to find why men have faith, as expressed in their various religions. His search started after he observed that all people want to believe. His conclusion is that faith is a matter of affirmation and that men everywhere are groping for the simple truth that "God loves you, otherwise he would not have made you." The reader is taken on a fascinating tour.

BOOKS briefly noted

A CHRISTIAN COMMENTARY ON COMMUNISM, *by Edward Rogers. Frederick A. Praeger, 238 pp., $3.50*

This is an uncommonly dispassionate commentary on Communism by a Methodist minister. Edward Rogers is secretary of the Department of Christian Citizenship in Great Britain. Treating Communism at the same time sympathetically and critically, the author shows its fallacies, beginning with the classical Communism and coming up to the present. He shows how Christianity is the alternative to Communism.

INTERRACIAL PRACTICES IN THE YMCA, *Association Press, 48 pp., $1.*

This booklet, according to the Foreword, is largely the result of the findings of the National Commission on Interracial Practices in the YMCA. It is designed primarily to help local associations study their interracial policies.

A SPIRITUAL JOURNEY WITH PAUL, *by Thomas S. Kepler. Abingdon-Cokesbury Press, 157 pp., $2.*

These forty devotional pieces tell us about Paul, the author drawing from the New Testament sources about this great Apostle. The material was written originally for a newspaper Lenten series.

SOCIETY AND SANITY, *by F. J. Sheed. Sheed & Ward, 274 pp., $3.*

Here is a book of human relationships. After an introductory chapter, the first part deals with the Christian understanding of man from the Thomistic viewpoint. In other sections the author deals with marriage and the family, and man and his relationship to the state.

FREEDOM AND PUBLIC EDUCATION, *by Ernest O. Melby and Morton Puner. Frederick A. Praeger, 314 pp., $4.*

By assembling these essays and addresses in one volume, the editors present a good and well-rounded picture of the issues confronting public education today. This should interest every pastor because education is a community matter in which the church has a most significant interest. The book includes sections on the development of the modern school, attacks on modern education, the critics of education, and a final constructive section. Writers include Willard E. Goslin, William G. Carr, Agnes E. Meyer, John Foster Dulles, and many others. Here is a wealth of information on the current issue of freedom and public education.

DAILY LIFE OF EARLY CHRISTIANS, *by J. G. Davies. Little, Brown & Co., 268 pp., $3.50*

The early Christians lived in isolation or aloof from the rest of society under the Roman Emperors, but church historians have been slow to give us a great deal of information on their habits, likes and dislikes, and activities of their daily lives. This author attempts to do this by presenting the activities of six personalities in the early church. The chapters illustrate "the mode of living of the early Christians from A.D. 200 to 435."

HERE'S A FAITH FOR YOU, *by Roy M. Pearson. Abingdon-Cokesbury Press, 155 pp., $2.*

For people who do not see meaning in their daily lives these fourteen sermons were prepared by the pastor of Hancock Congregational Church of Lexington, Massachusetts. The problems he deals with range from a feeling of inadequacy to death.

THE SEED AND THE FRUIT, *by Leslie Hunter. Alec R. Allenson, Inc. 122 pp., $1.50*

Recommended by the Religious Book club bulletin of London, this book deals with problems of Christian morality today. Bishop Hunter of Sheffield, the author, deals with some of the crucial issues of our time and then takes a constructive approach, especially in a chapter entitled "What Should the Church Be Doing." A suggestive and stimulating little volume.

GOD'S UNDERGROUND IN ASIA, *by Gretta Palmer. Appleton-Century-Crofts, 376 pp., $3.75*

The story of persecution of Christians in Communist dominated China and Indo China is told here by an experienced reporter, author of *God's Underground.* The instances are centered in people of the Roman Catholic Church and is written from that point of view.

KNOCK AND ENTER, *by Chad Walsh. Morehouse-Gorham Co., 208 pp., $2.50*

In a unique and interesting way Chad Walsh has prepared this membership manual for children about ready for confirmation in the church. The young folks are given a good understanding of the meaning of the church in a way that is modern and interesting as well as true to Christian faith.

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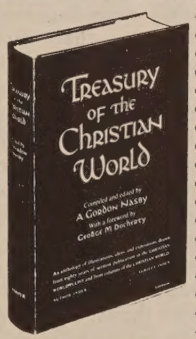

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monday morning

The Pulpit and Plagiarism

By FRANKLIN C. HUBBARD

(*This writer is pastor of East Bend, [N. C.] Methodist Church.*)

I HAVE been reading a great deal on the subject of ministerial plagiarism. The idea of writing on this subject has long been in my mind, for I do not believe it is as widespread as one is given to believe. Here and there in the pulpit, as in the writing field, there may be individuals who resort to such tactics but I believe the offense rare.

Frankly the men who write volumes of sermons, turning them off the press like a production line, expect their sermons to be used *in toto* and they feel quite puffed up about it to boot. One well-known spontaneous composer of sermons openly boasts that he is the "most quoted man in the American pulpit." I question the validity of the statement, admitting at the same time the popularity of his books. I have several on my shelves; yet I fail to find much worth repeating except the humorous anecdotes that, incidentally, can be found in most anthologies.

I wrote to several well-known preachers for their reactions to known cases of plagiarism. Henry H. Crane's reply contained the most concise view:

"The plagiarist, of course, is dishonest when he steals another man's words and pretends to make them his own, and it is always pathetic, if not tragic to discover a liar. But, on the other hand, my own personal feeling with reference to anyone using my material is one of rather genuine gratification. I want my ideas spread as extensively as possible or I would not have expressed them in the first place. . . . I am grateful, therefore, to anyone who copies what I have written or says what I have said, and, save for the fact that they are polluting their own souls by pretending the material is theirs, I have no other feeling toward them myself but that of a sort of twisted gratitude."

I contend that there are certain conditions under which one may use another's sermon and escape the accusation of being "mentally lazy" and the dangers of plagiarism. There are stronger and more able men. Quite often one of their sermons fits into a situation facing us and it is expressed in a manner beyond our ability to duplicate. The honest thing to do is to write for permission to use the sermon. The author of the sermon will usually grant such permission. But right there is where the real work begins.

Seldom can one use the sermon as it appears in print. Some of the writer's expressions are foreign to us. We must use words and expressions with which we are acquainted or we will be exposed without anyone saying a word. This calls for much time, research, and use of a dictionary or thesaurus.

Then comes the matter of gestures. Few of us are acquainted with the author's manner of delivery, and much effectiveness of a sermon can be lost when there is difficulty here. Even if we knew the gestures, they would be awkward to us. I simply could not make a point by reaching over my head with my left hand and rubbing the top of my right ear à la Clovis G. Chappell. God provides a man with enough idiosyncrasies (or he picks them up on his own accord) without imitating those of another. We have personalities of our own, mannerisms of our own, methods of expressions into which another man's sermon simply do not fit. These are but few of the disadvantages that must be overcome when one uses another's sermon—even with granted permission.

As I have pointed out, it takes time, effort, and much research to overcome these disadvantages. There are many more—so why bother at all? Why not just dig in and come up with an original sermon! It may not set the woods on fire but at least there may be one tiny spark that might flame a listener's heart, or some of the smoke may get into his eye and make him smart.

You are not alone. I am convinced the best one can do is to arrive at his own convictions after mature thought, study, and prayer and then preach those convictions so that they convince others, in the manner of the "light shining before men." It is better to be one's own self, poor and ineffective though that self may be, than to be a Charley McCarthy with a monkey's suit and silk hat.

God has called each of us for a purpose and I believe each of us has an individual message to proclaim or God would not have called us to preach in the first place. . . . *So shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it* (Isa. 55:11 R.S.V.). Do you believe that? If you do not, perhaps it would be better for you to find another and better paying occupation.

If we take another man's individuality via his sermons, then we are defeating God's purpose for us. It would be well for us if we can with Paul say: *But I have made no use of any of these rights . . . for I would rather die, than have any one deprive me of my ground for boasting* (1 Cor. 9:15).

Our sermons may seem commonplace and ineffective to us, but if we continue to look to the Source of all inspiration for our message, we will not feel compelled to seek other sources. God will reveal his message to us and we can look in the mirror on Monday morning without being ashamed.

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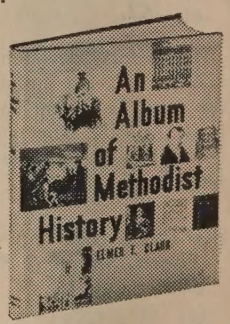

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Fruit of Man's Dream

The sin of man is no purely spiritual matter, but it always takes place through the medium of the desires of the senses. Man begins to suspect that his connexion with God does not give full satisfaction to his hunger for life. All human sin has an element of weakness; it is mingled with anxiety for one's life, a fear of losing something by obedience to God; thus it is a lack of confidence, a fear of venturing all on God alone; it is not simply impudence, but anxiety about oneself; it is not merely rebellion, it is a kind of dizziness which attacks those who ought to step over the abyss leaning only on God. . . . Man's arrogance consists in believing that he can look after himself better than God can, that he knows what is good for him better than his Creator. His sin is composed of the mingled elements of distrust, doubt, and defiant desire for freedom. . . . It is a fruit that attracts, it is a whispered doubt which stirs, it is the dream of being like God which turns the scale.

—Emil Brunner, in *Man in Revolt* (Westminster Press, 1947, copyright by W. L. Jenkins)

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